

AJCommittee Assailed For 'Jewish Imperialism' Program

National Agencies Accused Of Insincerity To Welfare Funds

Raps AJCommittee

Congress Head Attacks Agency For Overseas Jewry Approach

By BEN GALLOB

INDIANAPOLIS—Rabbi Irving J. Miller, president of the American Jewish Congress, charged this week that the American Jewish Committee was guilty of "American Jewish imperialism" in its new overseas program.

Making his first appearance here as president of the pro-Zionist civic defense agency, the boyish-looking national leader flayed the form of the opposition group, AJCommittee for dealing with overseas Jewish communities from the standpoint of "paternal" interest.

Addressing a meeting of the local chapter of the Congress, held at Beth El Zedek Temple, Rabbi Miller said that the program of the AJCommittee stemmed from a rejection of the concept of the oneness of Jewry throughout the world.

"The American Jewish Committee is cautious and conservative," he said. "It doesn't sit down at the table with other Jewries. It opens an office in London—the London office of the American Jewish Committee. It opens an office in Buenos Aires—the Buenos Aires office of the American Jewish Committee."

It's Imperialism

"That is American Jewish imperialism," Rabbi Miller said. "I spurn it as destructive of the self-respect of the Jewish communities whose interests are thus paternally protected."

In an interview preceding his formal address, Rabbi Miller, who is also a top official of the Zionist Organization of America, said that opposition to the present national administration of the Congress is not significant.

Congress Is Solid

He said the overwhelming majority of the Congress chapters support the present leadership and its program.

Rabbi Miller succeeded the late Stephen Wise as president of the Congress at the annual convention last November. Dr. Wise, who founded the Congress, was its president until his death last April.

The convention was marked by an attempt by foes of the administration, organized as the Committee for a Democratic American Jewish Congress, to defeat the administration.

The delegates rejected the plat-

No Real Challenge

Rabbi Miller said that his administration had not regarded the charges of the opposition as legitimate ones and had made no important changes in program as a consequence.

"We have been going right along doing our job," he said.

He said he felt that the fight had been magnified by the role of the Jewish Peoples Fraternal Order and the American Jewish Labor Council, two pro-Communist affiliates who had been expelled at the November convention. (NJP Nov. 18, 1949)

Rabbi Miller said neither organization had made any overtures since for re-affiliation and that "we wouldn't entertain any overtures if they were made."

Rabbi Miller dropped a broad hint that the Congress was studying a major new program for strengthening of Jewish life in America.

A New Program

He said the Congress felt very keenly the need for developing a dynamic concept in the field of Israeli-U.S. Jewish relations, a more creative Jewish life in America and democratization of the U.S. Jewish community.

"We are studying practical means of implementing such objectives," he told The POST. "We recognize that a vacuum does not exist in these fields, that other organizations are already at work in them. We would like to create a climate to make it easier for existing organizations to co-operate more effectively for such goals."

He said the Congress now has 60,000 dues-paying members, a substantial increase over 1949, with some 250 to 300 chapters throughout the United States.

INDIANAPOLIS—Isidore Sobeloff, executive director of the Detroit Jewish Welfare Federation, this week vigorously defended the right of local Jewish communities to determine basic policies in a speech charging the national Jewish organizations with insincerity and double-dealing in their relations with the local federations and welfare funds.

In a speech before the Indianapolis Jewish Welfare Federation Monday night, Sobeloff made his charges from the premise that the local welfare organizations "are here to see to it that the zeal of any group in winning its private battle should not result in our all losing a war."

Sobeloff did not mention the offending national agencies by name, but the details of his comments indicated that he had in mind particularly the United Jewish Appeal, the United Palestine Appeal and the Zionist Organization of America.

Commenting on the fight by foes of the Silver-Neumann administration last year in the ZOA to broaden the base of local representation in the United Palestine Appeal, Sobeloff said that "last year we were being assured by the anti-administration forces that we were their worthy allies, that we and they, working together, must demand greater and more meaningful representation on the policy making committees of the national organizations."

In the fight, the ZOA lost its control of the UPA, largest constituent agency of the United Jewish Appeal, and efforts were made to broaden the base of community representation.

How It Looks

Sobeloff viewed the developments in these words:

"And then, those had been anti-administration took over the leadership and before long, the professional bulletins of the UJA, prepared by individuals who had shortly before sung our praises as representative and democratic and worthy allies, proceeded to question our authority, our competence, our very concern with Jewish values. I refer specifically to the way in which the attacks on all welfare funds was made because some of them included capital funds in their drives."

The United Jewish Appeal, at its annual conference last Thanksgiving, specifically urged local communities to defer such campaigns this year.

Sobeloff then aimed and fired at a proposal of Daniel Frisch, president of the ZOA:

"Another group in the same national family announced a holy war to—so they said—democra-

tize the welfare funds."

The Detroit welfare executive asserted that the ZOA went so far "as to demand \$3,000,000 worth of inclusion in the UJA, an unidentified part of which was to help wage this battle, under threat of conducting an independent appeal—all in the name of democracy, and, forgive their use of the term, while supposedly recognizing the primacy of the United Jewish Appeal."

The Detroit executive agreed that in not all cases had the local welfare funds "viewed the total scene in true perspective and allocated their funds with due regard for the great emergency in Israel," a reference to the current fight in Chicago, where the UJA is threatening a separate drive for 1950 because allocations from Chicago drives have been cut almost in half in the last two years.

"But a wholesale attack on communities in general, or a blanket order to halt the development of centers, synagogues, hospitals—of everything—is an encouragement to the extremists to line up for battle, with one type of extremist behaving as if only what happens somewhere else deserves our help, and the other type arguing that we should turn away from the problems abroad and concentrate only on what's in front of our collective nose."

He asserted that it was the special and unique function of the local funds 'to insist on machinery within our cities and in relation to the national agencies that will assure fair dealing all around, but allocation of funds by blitz must be resisted.'

"The annual off-season campaign to discredit the welfare funds does not stand us in good stead when the fund-raising campaign rolls around," he said.

Fair Is Fair

Sobeloff agreed that the national agencies had the right to make a choice, but if one of them chooses to deal with the welfare fund, "it must respect the implication of partnership."

He asserted that "too many national agencies believe they can work with welfare funds on one side of the street and then, through one device or another,



RABBI IRVING MILLER
No Paternalism Wanted

go across the street and operate an independent business of their own."

He listed as among some of these devices "an attack on the welfare fund idea, spreading rumors about other members of the community partnership, or unauthorized supplementary campaigns."

"Even marriages of convenience have rules of good conduct that should be observed," he said.

Orthodox Protest Meet Rapped By Mizrahi

Jewish World News Service
NEW YORK—The Mizrahi (religious Zionist) Organization of America said this week it had not participated in a mass protest last week against alleged persecution of children of religious immigrants in Israel because it considered the protest harmful to Israel.

The meeting in Manhattan Center was called by Orthodox groups in New York, with Mizrahi indicating from the first that it would not participate.

The Mizrahi statement said that the protest, held while the United Nations trusteeship council was considering the Jerusalem issue, not only did great harm to Israel but also hurt the emergency United Jewish Appeal campaign for relief in the transit centers in Israel.

The statement said that religious leaders in Israel were confident that the Government would do everything possible for the religious education of Yemite children coming to the Jewish State.

Israel Reds Pull Sit-Down Strike

TEL AVIV—(WNS)—The sit-down strike which Communists have been staging for more than a week at the offices of the Jewish Agency culminated in a clash with police and ended in the arrest of ten of the strikers.

The fight between the police and the Communists began when the sit-down strikers commenced a noisy demonstration and disobeyed police orders. Five of the Communists and two policemen were injured in the ensuing scuffle.

FEWER SODA FOUNTAINS NOW OPEN ON SABBATH IN HAIFA, PIOUS REPORT

JERUSALEM—The only bright spot representatives of the Chief Rabbinate could find to report to an Orthodox meeting last week on the observance of Jewish law in Haifa was that the number of soda fountains open on the Sabbath has decreased.

The representatives reported that traffic on the streets of Haifa was increasing on the Sabbath "causing profound concern and pain to all who cherish Jewish traditions," according to the Mizrahi (Religious Zionist) Information Service.

Members of the Religious Bloc in Parliament were called on to get legislation passed to end the desecration of the Sabbath.

FREE
1950
XUM

New York

ZOA RECORD ON CHALUTZIUT BAD;
OTHER PARTIES NOT MUCH BETTER

By M. Z. FRANK

IN the Jan. 20 issue of The POST, Herman Rudolf of Albany, on the basis of 15 years' experience, offers a program for revitalizing chalutzit in America.

Mr. Rudolf seems to know a great deal more about the problem than I do, so all I can say by way of comment is that his program appeals to me. The details should be worked out by the properly constituted authorities.

As for his main thesis that chalutzit ought to be taken out of the hands of parties, I have felt that way for a long time. In the Zionist Organization of America there was always a tendency to use the Plugat Aliyah as a political football. As long as Rabbi Abba Hillel Silver and Dr. Emanuel Neumann were in control, this tendency did not get very far, though even then I found it necessary to warn against it in this space. In the recent move to cut off the ZOA subsidy away from Plugat Aliyah, I see the fruition of that tendency.

In other parties where the tradition—such as it is—of supporting chalutzit is older and more firmly entrenched, the situation is only a little better. Recently I read in "Furrows," a fine magazine published by the Labor Zionist youth, a pretty strong complaint against the shabby treatment the idea of chalutzit receives in that party. The Labor Zionists talk chalutzit but what do they do about it?

BESIDES, as Mr. Rudolf rightly pointed out, there has been too much party division in the chalutzit movement, and the American contribution should be to make the movement less partisan.

I had occasion to discuss the question of chalutzit with various officials of the Jewish Agency—Eliahu Dobkin, Moshe Kol, Zvi Lurie—and I pointed out to them that the only fitting organizational framework for the chalutz movement in America is non-partisan Agency control.

★ ★ ★

THE stand taken by the Rochester Zionist district, as reported in The POST of Jan. 20, may be summed up as follows:

The ZOA should make up its mind whether it is an organization open to all American Jews who are interested in Zionism, or is it just another counterpart of a party in Israel, like the Labor Zionists, the Mizrahi or the Mapam?

If it is the former, then its leaders have no right to commit the hundreds of thousands of its members to an alliance with any political party in Israel. In that case, it is wrong to have the "New Palestine" appear as just the New York English edition—and not an improved edition, at that—of the Tel Aviv "Haboker." If it is the latter, then let each canvasser for membership only tell each prospect what he is asked to join. Either you have a mass movement which is non-partisan, or you have a closely-knit, politically homogeneous sect with as many members as, say the Labor Zionists, or the Mizrahi. You can't have it both ways.

★ ★ ★

AFTER Rabbi Silver's address at the Waldorf Astoria came Dr. Neumann's address at the Statler Hotel. The significance of Neumann's address consisted in the following: a) for the first time a Zionist leader of stature made a public admission that the Zionist movement is on the downgrade;

b) instead of the constitutional separation which Neumann stressed in his address before the 1948 ZOA convention in Pittsburgh, he now stressed the organic unity of the Zionist movement;

c) he dismissed all plans for building up Jewish life in America as being of secondary nature and insisted that the primary aims of Zionism are concerned with Israel, not with Jewish life in the Diaspora;

d) he enunciated the premise that without the goodwill and cooperation of the Israel Government there can be no vigorous Zionist movement in the Diaspora.

ALL THIS IS to the good. But The Jewish Agency provided Nelmann has omitted to point out what Zionists in America can and ought to do until the 3780 auxiliary farming units for new immigrants in 72 villages and settlements in 1949.

FINE OPENINGS

The National Jewish Post has several openings for young men or women willing to learn how to sell advertising. Our organization is expanding rapidly and the opportunities for advancement are excellent. Write to Sam Shulman, National Jewish Post, Box 1633, Indianapolis, Ind.

Pious Israel Cops
Skip Sabbath Shave

JERUSALEM — A compromise between an order that police in Israeli cities must be clean shaven and the ban on handling a razor on the Sabbath was solved this week by disclosure of an agreement providing that Orthodox-minded policemen may shave before the start of the Sabbath.

A spokesman for the Ministry of Police said in Parliament that all police officers and prison officials observe the Sabbath as far as possible on duty. All food in Israel prisons is kosher.



FRANK

Third Peekskill Show
Planned, Says Schulz

National Jewish Post

NEW YORK—The Communist-front Civil Rights Congress is planning a third visit by Paul Robeson to Peekskill, Rabbi Benjamin Schultz, executive director of the American Jewish League Against Communism, said last week.

Speaking over a Peekskill station under sponsorship of the Associated Veterans Group, Rabbi Schultz said that the Civil Rights Congress planned to ask all New York Congressmen to attend the third event on threat of "being knifed" in the forthcoming Congressional elections.

Rabbi Schultz said the next visit of the Negro baritone was scheduled for next August.

BRITH SHOLOM SEEKS BAN ON
BOWLING CONGRESS NEGRO BARS

PHILADELPHIA—The Independent Order of B'rith Sholom renewed its drive this week against the ban of the American Bowling Congress on Negro participants as Wisconsin followed New York in filing suit for an injunction against the bowling group.

The Philadelphia Jewish TIMES reported that the Order, which has its headquarters here, sent letters to Gov. James Duff and to the Pennsylvania state secretary, asking for a formal investigation of the discrimination.

Brith Sholom asked that if the ABC was found to be enforcing that ban as a matter of formal policy, that the state start proceedings to end the practice or cancel the ABC's right to do business in Pennsylvania.

Wisconsin Seeks Action

The action in Wisconsin was in the form of a summons and complaint filed by Attorney Gen. Thomas Fairchild, served on the ABC which has national offices in Milwaukee.

Revenue from tourists in Israel during 1949 amounted to approximately \$16,800,000.

N.Y. BILL WOULD EXEMPT JEWISH
BUTCHERS FROM SUNDAY LAW

National Jewish Post

NEW YORK—Jewish butchers would be exempted from New York state's compulsory Sunday no-business law under terms of a bill introduced last week in the state senate by Sen. Arthur Wachtel, Bronx Democrat.

Two N.Y. butchers were convicted of violating the law because they closed on Saturday and operated on Sunday. Their case is now pending before the Appellate division in New York, with the American Jewish Congress heading the test of the law's constitutionality.

The Wachtel bill would allow municipalities to enact local laws excepting persons who observe a day other than Sunday as holy time.

ORT training courses given in Hungary have been stopped, although another Jewish organization, the Joint Distribution Committee in Hungary, is permitted to continue its normal operations.

Arab farmers in Western Galilee have been granted \$33,000 in Government loans to develop their farms.

I Think As I Please

HOW TO MAKE ISRAEL STUDENTS
INTO TEACHERS FOR U.S. JEWRY

By CARL ALPERT

The idea is not original, of course, but in its present form I first heard of it a few months ago from Lincoln, Nebraska, and so I have been calling it the Lincoln Plan. I'm not even sure that the community in Lincoln carried through the project, but whether they did or not, the idea is worth sharing with other communities.



ALPERT

Hundreds of young students come to this country from Israel to pursue advanced studies in American colleges and universities. Hundreds more would come if there were some way for them to meet their expenses, for they are not permitted to take funds with them out of Israel.

The plan is for the local Jewish community to make available "scholarships" for these visiting students. One or two Israelis could be provided with a room, living expenses, tuition fees, and all other necessary expenses. The cost would be borne by the community as a whole, that is, by the community council or the federation or welfare fund.

However, that is only part of the plan. In return, the student makes available to the community a certain portion of his time when he is not occupied with his college studies. During this period he may teach Hebrew in the local school; he may conduct adult classes; he may lead a Young Judean club, address meetings of various Jewish organizations, and in general help bring to the community a breath of the spirit emanating from the new Jewish State. Jews who live in New York or Chicago may not be aware of the extent to which the smaller cities and towns are out of touch with the pulse of Jewish life. Guest speakers of national renown rarely visit the smaller communities except on the annual fund-raising occasions, and there is no living source from which they can sense their contact with the great body of the Jewish people.

A PLAN SUCH AS THAT proposed above would prove a boon to many communities, while at the same time making it possible for Israeli of talent to acquire the training and education which they wish to bring back to their State. To be sure the plan would operate under ideal conditions only in those towns which contain or are close to educational institutions providing the required courses, but variations may be worked out to enable almost every Jewish community to help an Israel student and at the same time benefit from his presence in its midst.

The lack of qualified Hebrew teachers who are willing to go out into the provinces has created a near-state of emergency in Jewish education in some areas. While the visiting students from Israel may not all be trained pedagogues, they have other compensating virtues to offer.

Under the terms of the student visa by which they enter the United States, it should be pointed out, these students are not permitted to work or earn funds. Under this plan they would not be working. They would be recipients of inclusive scholarships, which include all educational costs and living expenses, including pocket money. I'm not a lawyer, but this strikes me as being a reasonable interpretation.

I HAVE NO doubt that hundreds of Israelis would be only too delighted to avail themselves of such opportunities. Under these circumstances some care would have to be exercised in selecting the candidates, from the point of view of personality, background and knowledge of English, as well as importance to Israel of the proposed course of studies.

Here is a project which some organizations interested in education, in American Jewry and in Israel ought to seize upon at once initiate and administer with care and efficiency. A great service would be rendered to all concerned: to the local Jewish community, to the visiting student, and to Israel.

Historical Society
To Meet In New York

NEW YORK—The annual convention of the American Jewish Historical Society will be held at the Jewish Institute of Religion building in New York.

It was erroneously reported that the meeting, set for Feb. 11-12, would be held at the Hebrew Union College in Cincinnati.

Menuhin Defends Record As Jew Freethinker Head Files Suit In Slam At Jewish 'Detractors' To Ban Circumcision In N.Y.

National Jewish Post
LOS ANGELES—Charging the DAY, N.Y. Yiddish Daily, with "shameless, malicious and irresponsible defamation" of Yehudi Menuhin, Moses Menuhin, father of the violinist, this week made public a statement of his son that he had done many deeds "in various parts of the world to identify myself with my people in all constructive projects."

The disclosure was made in a scorching letter from the elder Menuhin, addressed to the DAY, the text of which was released from the Menuhin farm near Los Gatos, California.

The letter was the second time in recent years that the violinist's father had unleashed a forceful denunciation of the Jewish critics of his son.

The charge was aimed at M. Danzis, who was accused of distorting facts and resorting to "veiled innuendoes" in a feature in the DAY of last Dec. 6, which the violinist's father called part of a "three-year-old smear and whispering campaign" against his famous son. Menuhin's father apparently, was unaware that Danzis is editor of the Yiddish daily.

Know The Truth

"Your innocent but uninformed readers are entitled to know the truth," the elder Menuhin asserted.

He listed his son's "own words" he recently wrote to another one of his detractors.

"I could subscribe to the conclusions which you draw concerning me, were the premises correct," the famous violinist was quoted by his father. "The zeal with which you wish to defend our people against traitors and enemies is truly commendable. If indeed, such a person is to be found who would be at the same time both mean and stupid enough to behave in the manner your article assumes I did, the reaction would be quite justified."

A Service To Jewry

"To set matters quite clearly, please note the following for the enlightenment of your innocent readers: I went to Germany as an American at the service of my country and my Government after prolonged and urgent requests. Not for one moment did I forget my duties to, my respect and sympathy for my people. I fully realized, though it was not publicized, that directly and indirectly I had here an opportunity to serve the cause of the Jewish people," the text of the violinist's statement said.

"My audiences were partly GIs, partly allied officers, partly Germans and Jews. The aim of our Government authorities on one hand, was to enhance the prestige of the United States among a conquered people, to improve the morale of the Americans as well as the Germans, and to raise funds through music for various humanitarian, Jewish and Gentile, positive projects in Germany."

Here's The List

"Surely I need not enlighten you on the many deeds I have done in various parts of the world to identify myself with my people in all constructive projects. I have given several Carnegie Hall concerts to help the Palestine Symphony Orchestra long before it was called Israel, and



YEHUDI MENUHIN
Unto Those Who Smear Me

exploit the sheer fact that Menuhin appeared in Berlin each year in series of concerts, without stating that most of these concerts benefitted the cause of the Jewish people directly and indirectly and then just holler their heads off: Menuhin loves to play for the murderers of his people. From there on it is so easy and successful to cast reflections and innuendoes about the art of Menuhin, his parents and his loyalty to his people."

First Retort

The elder Menuhin said that the statement of his son which he quoted in his letter to the DAY was the first time in his life that the violinist "wrote directly to his detractors and libelers."

Taking up specific cases, the elder Menuhin cited the case of his son in connection with a Yom Kippur concert last year in England.

"These innocent folks have not as yet read in their papers that the whole story was a lie, an invention, and that from the very beginning, the moment Yehudi Menuhin discovered that his agent in London had booked him to play in Manchester on Yom Kippur Eve, he insisted that he cannot and will not do it, and after convincing the sponsors that he cannot play on Yom Kippur, they honorably agreed to let him play on Sunday afternoon and out of gratitude, Yehudi Menuhin donated a thousand pounds of his fee of 1,250 pounds to the charities in Manchester. The rabbi in Manchester was proud of Yehudi Menuhin but not the smearers and detractors in New York City."

First U.S. Artist

The elder Menuhin said his son was the first concert artist to follow the conquering U.S. troops into Germany and that he went from one concentration camp to the other, to play to the Jewish victims of Buchenwald, Maidanek, Oswiecim and Dachau.

"He talked to them, he played to them, he cried with them," the father asserted vehemently.

Discussing another one of the "crimes" charged against Menuhin by Jewish critics, the father took up the case of the violinist's defense of Wilhelm Furtwangler.

He Saved Many Jews

"There are dozens of good German Jews who owe their very lives and survival to the human and secret aid rendered by Furtwangler even while he conducted his own orchestra in Berlin during the war," the elder Menuhin asserted.

"Yehudi Menuhin met many of

National Jewish Post

NEW YORK—Jewish-born Joseph Lewis, president of the Free Thinkers of America, said this week that he had filed suit against New York State Attorney General Nathaniel L. Goldstein in a new move to stop the practice of ritual circumcision.

The suit, filed with the Supreme Court of the state, accused Goldstein of failing to prosecute Mohelim (ritual circumcisers) for allegedly violating the Medical Practices Act of New York State.

Lewis opened his court fight against what he termed a "barbarous practice" last year when he wrote to Samuel A. Foley, district attorney of Bronx County, calling attention to an advertisement which appeared in the Jewish REVIEW by Rev. Dr. Salo H. Goldstone. The advertisement offered a course in milah (ritual circumcision) which Lewis informed Foley was in "apparent violation of Article 131 of the state education law."

Petition Is Denied

A month later, Goldstein informed Lewis that his petition was being denied. Goldstein rejected Lewis' arguments that milah was a violation of the law, which prohibits the practice of medicine without a license.

In rejecting the request for a ban on milah in New York, Goldstein cited a decision of the New York court of appeals in 1916, which held that the practice of religious custom was exempted.

"The exception includes every person in the practice of the religious tenets of any church and it is not in any way in conflict with federal or state constitutions," the appeals court ruled.

Goldstein cited the ruling and informed Lewis that "The performance of circumcision by ritual circumcisers, when done in good faith and in pursuance of the practice of the religious tenets of an established religion, are thereupon exempted from prosecution upon a charge of

them in Germany, in Europe, and some of them are right here in America. Yehudi Menuhin found out that Furtwangler was persecuted and haunted by Hitler and his gang, and that but for the quick end of the war, he would have landed in one of the concentration camps as all other caught liberals and anti-Nazis.

"In his travels all over Germany, Yehudi Menuhin has studied and discussed the history of Furtwangler for months, with Jews and Gentiles, with judges and military officers; he studied all the documents compiled about each move made by Furtwangler in Germany during the war years, and arrived at the same conclusion as all fair-minded, unbiased judges, that Furtwangler was at heart a human, righteous liberal anti-Nazi who therefore is as good as any of us at all times, before during and after the war."

practicing medicine without a license."

In his suit, Lewis contended that the appeals court ruling was limited to the profession and the practice of religion itself, and that "immunity to license requirements did not extend to one who performed surgical operations apart from purely spiritual healing."

In a statement to The POST before filing the suit, Lewis said he would prosecute the action "vigorously as I firmly believe that circumcision upon infants is a barbarous custom and that I will be performing both a public service and a humanitarian act by having it abolished."

Both Parents Jewish

In answer to another query, he said both of his parents were Jewish, describing them as them as "liberal and reformed; I would say cultural rather than national."

"Neither were connected in any manner, shape or form with organized Judaism," he added. "We occasionally went to the Temple and I remember having attended Sunday school on a few occasions as a small boy."

Lewis said he was neither a Zionist nor a Zionist sympathizer but that he firmly believed that "the Jews should have a place to go where they may live in peace and be free from the racial prejudice which has hounded them over the centuries."

Opposes Orthodoxy

Though himself in no way active in Jewish affairs, Lewis said that he was "strenuously opposed to permitting Orthodoxy to influence cultural and social affairs in Israel."

"He said that in his book, 'The Ten Commandments,' he contends that great harm will befall the Jews of Israel, 'if they do not emancipate themselves from the religious superstitions of their forefathers.'"

Israel Aid To Arab Farmers Expanding

HAIFA—The Department for Advancement of Arab Agriculture in Northern Israel now operates in 76 villages. Established in December 1948 under the supervision of military government and now affiliated with the Ministry of Agriculture, the department has contributed considerably to encouraging Arab villagers.

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Digest Of The Yiddish Press

WALTER LIPPMANN CONFIRMED
AT 13, THE END OF HIS JUDAISM

By RABBI SAMUEL SILVER

WALTER LIPPMANN was him," says Zolowitz. That fault once called by a "Nation" as even worse than the one Lippmann committed in 1936 when he wrote "The Great Obfuscator." Not only has Lippmann the knack of confusing his readers, but people who write about him seem to catch his schizophrenia.

N. Zolowitz, of the FORWARD, writes a long review of David Elliot Wengast's book, "Walter Lippmann: A Study in Personal Journalism," and in it he leaps back and forth over the critical fence in true Lippmann fashion.

Lippmann is the most intellectual of columnists sings Zolowitz, the most highly esteemed, the most influential, etc. "He is a credit to the profession of journalism."

In the same review, however, Zolowitz records that throughout his career, Lippmann "never devoted a single column to Hitler's persecution of the Jew." And only once did this oracle of international affairs, "a son of Jewish parents, who at the age of 13 was confirmed at Temple Emanuel, write a column on the Palestine question."

And in that single, singular column, Lippmann never used the word "Jew."

"For that I will never forgive

U. S. Orthodox Split
On Sanhedrin Issue

Moshe Rabbenu is making the front pages these days, as the Yiddish press reports renewed proposals in Israel for the re-establishment of the Sanhedrin.



SILVER

When J. L. Maimon, Israel's Minister of Religion, recently spoke out for the revival of the Sanhedrin, speaking near the grave of Yochanan ben Zakai, the front-page dispatches contained explanations of the history of that body.

The 70 elders appointed by Moses to aid him in governing the Israelites were the precursors of the Sanhedrin, it is pointed out. And the news stories mention another Moses—Maimonides—whom the minister cited as authority for the dictum that the Sanhedrin may be reconstituted even before the coming of the Messiah.

American Orthodox rabbis are sharply split over this issue, reports Rabbi N. Gordon in the DAY, with the younger element in the Rabbinical Council favor-

ing it, and the older men of the

Revisionists Use Mrs. Roosevelt's Name
In Unauthorized Campaign For Israel

National Jewish Post

NEW YORK—Mrs. Eleanor Roosevelt has been persuaded by the right wing Revisionist Zionists to permit use of her name to raise funds in the United States for a project in Israel which duplicates work of Hadassah and the United Jewish Appeal, it was learned this week.

Fund-raising appeals mailed out last week for the American Committee for National Jewish Centers in Israel included literature bearing an endorsement by Mrs. Roosevelt.

Last summer, a mail solicitation was attempted in Hartford, Conn., using the Bergsonite technique of enclosing a dollar bill in each solicitation letter.

The Bersonites used the stunt several times in bids to raise funds in 1947 and 1948 for the since-dissolved terrorist Irgun Zvai Leumi.

When Hartford Jewry began calling the office of the Jewish Welfare Federation to ask about the stunt, the Federation issued a public statement that the project was sponsored on an undercover basis by the Revisionist party and that the work of the project duplicated the

work of the Youth Aliyah program of Hadassah and of the United Jewish Appeal. (NJP July 1, 1949)

The mailing using Mrs. Roosevelt's name also did not mention the Revisionist sponsorship. Instead of a dollar bill, a dummy check was made out with a note that it was "a symbol, meant to dramatize the urgency of our appeal. Please add it to your contribution and return in the re-stamped envelope enclosed."

The chairman was listed as Mrs. G. R. Vanderbilt. Among the names listed in the sponsors list were many top officials of the American League for a Free Palestine, which until its dissolution more than a year ago, was the chief front group in the U.S. for the Bersonites.

Included were Louis Bromfield, Will Rogers, Arthur Szyk and Alex Wilf.

The Jewish Agency Committee on Control and Authorization of Campaigns for Israel refused to grant authorization to any Revisionist project for 1950, when it announced a list of 10 approved drives last month.

Agudat HaRabbanim strongly opposing it.

Catch Refugee Shows
U. S. Insurance How

For years the insurance industry was virtually "judenrein." Few Jews occupied positions in the large firms. Today, the entire insurance world is buzzing over the sensational ideas and the phenomenal success of a Jew who founded and controls the Union Casualty Co., known in the trade as "the Jewish company."

Dr. Eliezer Perlman is a Czech refugee, a graduate of the Mohil-

ever Yeshiva and a Ph. D. from Prague University. He came to the U.S. in 1938 and starting with little means entered the accident insurance field.

He was the first to scientifically devise "statistical tables," like the actuarial tables in life insurance, for accidents and old age security. The "Perlman plan" enabled him to arrive at reasonable rates, which proved popular and have been widely copied.

It was Perlman who persuaded labor organizations to demand welfare and old-age protection from their employers, and more often than not the employers

have engaged him to draw up the policies. A disciple of Bialik and a follower of Jabotinsky, Perlman is leaving soon for Israel to open up a branch of his firm. A new "Perlman plan" for automobile insurance, being studied by the state of New York, may also send rates tumbling down in another area of the insurance world. (D. Ben Tovim, in the DAY).

A second herd of 700 cattle arrived from America this week. The cattle were purchased with funds from the American Export-Import Bank loan.

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It's EASY to win this Nationally-Famous Columbia Bicycle, or a beautiful new Crosley table model radio. The bicycle is available in any size, man woman or child. Columbia bicycles have everything needed for comfort, durability and safety. The radio is Crosley Model No. 10135, available in a choice of five colors.

HERE'S ALL YOU DO!

Just pick out the names of the ten actors and actresses you consider the greatest living Jewish screen stars today in the order of their importance. Mail to Contest Department, National Jewish Post, 509 Fifth Ave., New York, N.Y.

When all returns are in, the results will be tabulated for a final list. The reader whose list most closely matches the final list will win the beautiful Columbia Bicycle or the Crosley Radio.

You may enter as many lists as you like, but be sure that each is accompanied by a ten-cent entry fee, wrapped in several folds of paper or affixed on paper with scotch tape.

Choose The 10 Leading
Living Jewish Film Stars

Bicycling is great sport for children and adults. The Columbia bicycle has a flashy Duo-Tone, a Floating Spring Fork that takes the bumps out of roads, cross-braced handlebars, a chain guard and many other features.

The radio is a beautiful six-tube set and you can name the color you want it in from a choice of five.

You can send in as many entries as you like but each must be accompanied by the ten cent entry fee.

Contest Ends Feb. 15, Winner To Be Announced Feb. 24

No Limit On The Number of Entries From Any Individual!

Be Sure the 10c Entry Fee Accompanies Each List.

Mail Entries to Contest Dept., National Jewish Post, 509 Fifth Ave., New York

Contest Department
National Jewish Post
509 Fifth Ave., New York City

Here are my choices for the 10 leading Jewish screen stars. Enclosed find my ten cents entry fee.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Name _____

Address _____

City, State _____

Conservative Rabbinate Seen Given Green Light To Experiment

NEWARK, N.J.—A member of the Law Committee of the Rabbinical Assembly said this week he believed that the results of the December meeting of the committee clears the way for individual rabbis to experiment with changes in ritual that will "point to new directions for Conservative Judaism."

The meeting Dec. 6 and 7 last year was called after a special convocation on changes in Conservative ritual voted by the annual convention last June of the Rabbinical Assembly was cancelled. No formal report was released by the Rabbinical Assembly on the Dec. 6-7 meeting but it was learned that a report on Sabbath observances of a subcommittee of the Law Committee would not be made public until members opposing its findings had the opportunity to prepare a minority report. (NJP, Dec. 16.)

Newark Rabbi Reports

The analysis of the results of the meeting was offered by Rabbi Reuven Siegel, of B'nai Abraham Congregation here. It appeared as a lengthy statement, "Current Trends in Conservative Judaism," in the current B'nai Abraham News.

Rabbi Siegel reported that the split in the Conservative rabbinate into extremes on the issue of changes in ritual prevented the meeting in December from dealing with basic issues.

"The conference, I must confess, instead of dealing with the basic problems of changing Jewish ritual, became involved in a discussion of the permissibility of riding or not riding to the synagogue on the Sabbath," he reported.

Riding On The Sabbath

"There was much discussion as to whether riding on the Sabbath in an automobile constituted work or not, and whether or not Jewish lay people should be given permission to ride on the Sabbath. The argument was bandied back and forth."

Rabbi Siegel said some of the members of the Law committee felt that "express permission to ride to the synagogue on the Sabbath would also become the express permission to ride anywhere on the Sabbath."

"The matter of the congregant who has to put on the light on the Sabbath was discussed and there was argument as to whether or not this constituted the making of a fire," he reported. "Even so, after all the discussion, no final conclusions were reached."

He said that the conference made clear the two extremes on the issue in the Conservative movement.

Afraid To Move

He listed one as "an extreme right wing which, though it is officially committed to a policy of changing Jewish law, does not have the courage to change and is not even aware of any need or compulsion to make changes in these areas of Jewish life."

He said the membership of that wing was made up of mem-

bers of the faculty of the Jewish Theological Seminary, and the rabbis concentrated in the large Eastern cities.

"On the other hand, the men who insist on the necessity of change in Jewish ritual are by and large more often from the Midwest and far west—more often from the small communities," he said. "They are aware of the fact that Jewish ritual has not been cognizant of the realities of Jewish life."

Rabbi Siegel cited as an example of the attitude of the right wing the argument of one rabbi at the December meeting that permission to Jews to ride on the Sabbath to the synagogue would speed up the movement of Jewish families to suburbs and away from the synagogue and thus create a "problem of synagogue support, of attendance in the religious schools, etc."

The left wing group, on the other hand, argues that there is no feeling of guilt among Jews attached to riding on the Sabbath and that the "reaffirmation of the traditional propositions will only result in the consequent divorce of the Conservative movement from the mass of American Jews."

Dr. Finkelstein's Position

Rabbi Siegel touched on the position of Dr. Louis Finkelstein, president of the Jewish Theological Seminary, in the debate. Dr. Finkelstein has been reported among the leaders of the right wing but Rabbi Siegel did not agree.

"He has in this instance adopted the philosophy expressed for the Conservative movement by Dr. Mordecai Kaplan, that is that the Conservative movement should consist of a unity in diversity," Rabbi Siegel reported. "The Conservative movement should continue with both a left and right wing group, each of whom might disagree, but who will be united by the overall expression of reverence for Jewish law and insistence upon intensive Hebrew usage and the preservation of as great an amount of ritual as is possible."

He said the conclusion which was adopted by the Committee on Law "and which will be future policy, will be to have both a majority and a minority opinion on the various phases of Jewish law."

Two In One

"In effect, therefore, there will be both a traditional and a liberal viewpoint expressed in the framework of the Conservative movement and the individual congregation and the individual rabbi

will be permitted to take his choice."

Rabbi Siegel agreed that this "will probably be very confusing to the average layman as to exactly what Conservative Judaism means with regard to specific applications to individual problems of Jewish law."

But the Newark rabbi argued that this situation should not be feared inasmuch as it was also present in Orthodox and Reform Judaism and that it should be welcomed "as part of the search for new forms to strengthen American Judaism."

"The future trend of Conservative Judaism will be, that in the liberal wing of Conservative Judaism, change on the part of the rabbis and their congregations will ultimately become the practice," he predicted.

Changes Will Be Made

"There is little doubt that a great number of liberal Conservative congregations will soon change over to a system of one day of observances of Shavuot that many of the old forms will be discarded or at least ignored, and new forms will be continuously introduced."

Coming to his basic conclusion, Rabbi Siegel asserted:

"The individual rabbis will do these things without the express approval or over-all sanction of the Rabbinical Assembly. As such their individual acts will not be binding on the over-all movement but it will point to new directions for Conservative Judaism."

Rabbi Siegel said he shared Dr. Finkelstein's faith that Conservative Judaism was sufficiently strong and broad in vision to allow "these two expressions of ritual viewpoint to find their fullest fulfillment and still contain them in one organization."

300 Yiddish Books Published in 1949

National Jewish Post
NEW YORK—More than 300 books were published in Yiddish during 1949 in countries throughout the world, Samuel Kreiter, Yiddish personality, reported this week.

Writing in the "New Palestine," house organ of the Zionist Organization of America, Kreiter cited the figures to prove that while "Yiddish expression is in a moribund state, rigor mortis is way off."

He listed the countries where the books were produced as the United States, Canada, Mexico, Argentina, Poland, France, Israel, Italy and others.

TEMPLE CLUB INVITES CONSERVATIVES, ORTHODOX TO BROTHERHOOD MEET

National Jewish Post

NEW YORK—The Men's Club of the Conservative Park Avenue Synagogue said this week that instead of inviting Christian neighbors to its annual celebration of Brotherhood Week, it has invited Men's Club from a Reform Temple and two Orthodox synagogues.

The Men's Clubs attending the event Feb. 7 will be from Temple Emanu-El, and from the Kehilath Jeshurun Synagogue and the Jewish Center.

Main event of the evening will be a symposium on "Unity in the American Synagogue: Is it possible or desirable and on what terms?"

Participants will be Rabbi Julius Mark of Temple Emanu-El, Dr. Leo Jung of the Jewish Center and Rabbi Milton Steinberg of the host synagogue, speaking respectively for the Reform, Orthodox and Conservative-Reconstructionist viewpoint.

Israel Will Join In UN Geneva Talks

JERUSALEM—(WNS)—With the United Nations Trusteeship Council slated to consider the Jerusalem issue early this week at its Geneva session, great importance was attached here to the report that Aubrey Eban, Israeli delegate to the United Nations, would consult with high government officials before proceeding to the Switzerland deliberations.

It is believed here, though no official statement has been made, that the decision to participate in the Geneva conference means that the Israeli Government is optimistic of the results. While there is no doubt that Israel will remain firm in its opposition to the internationalization decision of the General Assembly, the feeling prevails that there will emerge at Geneva an acceptable solution, most likely in the form of placing only the holy places under international aegis.

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Tucson Jews Try Kashrut Promotion

TUCSON, Arizona — A 90-day program of sales of locally slaughtered meat by Tucson's butchers was underway here this week in a bid to encourage Tucson's Jewry to observe the dietary laws.

The Arizona Jewish POST reported that the experiment was started at the recommendation of the local Kashrut Committee, in the hope that lower prices would encourage greater kosher meat buying.



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Names In The News

UJA LEADER SAYS HE'D QUIT
IF ISRAEL'S NEEDS WERE ENDLESS

THE silent reluctance of U.S. JEWISH fund leaders to face the question of how long they will drive themselves and their fellow Jews to raise the huge annual sums needed for Jewish rebuilding in Israel was broken this week by SOL LUCKMAN, chairman of the Cincinnati Jewish Welfare Fund and top official of the United Jewish Appeal. Reporting on a trip last October to the Jewish State, Luckman told a meeting at the Cincinnati Jewish Center that American Jewry's giving to Israel was not endless. The Cincinnati ISRAELITE quoted him as saying candidly, "If I thought it were endless, I'd quit. But I can see the end of the road." He suggested that in two or three years the voluntary load would diminish tremendously and only a minimum job would remain.



The Brave Spirit

Nowhere does the heat generated by the current fight between Zionists and non or anti-Zionists over priority of funds for Israel beat more fiercely than in the allocations committees of the local federations and welfare funds, where the decisions on who is to get how much are actually made. In Camden this year, according to the Camden Voice, the chairman of the allocations committee will be Dr. HAROLD BERLIN, who also is active as chairman of the local Zionist Organization of America district.



BERLIN

The Shrunken Talent

When PAUL MUNI, who first won stage fame as a Yiddish actor, attends Jewish functions he never speaks in Yiddish because he can no longer express himself adequately in that tongue, he told the Jewish Chronicle of London. On the other hand,

other visitor to London, made a point of autographing in Yiddish the autograph book of his close friend, Siegi Sessler, owner of a famous club in Mayfair. Robinson, who speaks, reads and writes fluently in both Yiddish and Hebrew, wrote in the book: "To my dear friend Shimon—alias Siegi—with blessings, goodluck and prosperity from his friend Menassah ben Reb Isaiah Moshe—alias Edward G. Robinson."

The Smouldering Fire

Fresh indications that the rifts created by the massive struggle a year ago between the Jewish Agency and the Zionist Organization of America over U.S. funds, raising for Israel were far from healed developed last week at the 30th annual convention of the Zionist Organization of Canada. Said retiring president SAMUEL J. ZACKS: the Zionist Organization of Canada resents interference by the Jewish Agency in the autonomy of elected bodies. He also spoke up for abolition of all Zionist parties outside of Israel to be replaced by a single federation, a proposal which evoked hot debate at the convention. Sacks was succeeded by SAMUEL E. SCHWISBERG of Montreal.

The Jewish Heart

A family split woven around Zionism and Communism and stretching from Israel to Romania was revealed as stemming from the ideology of ANA

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SATURDAY, FEB. 4—Jackson J. Holtz, national Commander of the Jewish War Veterans, one of a group of speakers on a program commemorating the seventh anniversary of the sinking of the S.S. Dorchester, 1:36 p.m. EST, NBC.

SUNDAY, FEB. 5—A celebration of Hanukkah, Ashvat, and "The Embers Still Burn," by Peter Lyon, based on the book by Ira Hirschmann, on the "Eternal Light" program, 12:30 p.m. EST, NBC.

SUNDAY, FEB. 5—Dr. Robert Gordis, rabbi of Temple Beth El of Rockaway Park, and noted Conservative leader, speaking on "Bridges Between America and Israel," the first of a series of four sermons on the Message of Israel" program, 10 a.m. EST, ABC.

PAUKER, Romania Cominform leader. As reported by Kenneth Bilby, the N. Y. Herald-Tribune's crack Israel reporter, Ana's father, Rabbi Zvi Rabinsohn, and her only brother, Shlomo, are deeply hurt by the role of the Cominform official. Both the rabbi and his son are deeply Orthodox Jews and both are in Israel. Bilby reported that Shlomo and his father no longer hear from Ana but Shlomo does not agree with Prime Minister DAVID BEN-GURION, who recently created a diplomatic sensation with a public charge that Ana "is endeavoring to destroy the Jewish community in her country." Shlomo told Bilby he was convinced that his sister would help to send Romanian Jews to Israel if it were not a violation of Communist party policy.

With The Rabbis

A POINTMENTS—Rabbi LEON J. STILLPASS, spiritual leader of Temple Beth El in Knoxville, named to succeed famed Rabbi HENRY COHEN in Galveston.

BIRTHS—A son, the third, to Rabbi and Mrs. EUGEN LIPMAN of Seattle, Wash.

Rabbi BERNARD BASKIN will be installed this Friday evening as spiritual leader of Temple Anshe Sholom in Hamilton, Ont.

Thirty-three new baking cooperatives have been established by new immigrants in Israel. Of the 359 members of cooperative bakeries, 157 are new immigrants.

The Israel Government will soon open trade talks with Bulgaria. The negotiations will take place in Sofia. Israel's delegation at present in Budapest will shortly leave for Sofia.

Report From Hollywood

FULL-LENGTH FILM ON HERZL
DEFINITELY IN PLANNING STAGE

By SIMON WINCEMBERG

CHANCES are good that a full-length feature biography of Theodor Herzl will reach the production stage soon.

It has just been announced that the screen rights to "Aufbau" editor Manfred George's biography of Herzl, published in Germany in 1926, have been acquired by Richard Oswald, famed director of pre-Nazi German films, who is now in Hollywood. Oswald's international reputation rests upon such screen classics as "The Captain from Poepenick," and "The Dreyfuss Affair." ("Aufbau" is an American-Jewish weekly in German).

As it looks now, the picture may be made partly in Hollywood and partly in Israel, and there is talk of Joseph Schildkraut for one of the supporting roles and perhaps Paul Muni for the lead. All this, by the way, does not necessarily contradict my recent mention of the Laurie Friedman-Paul Muni plans for a Herzl film.



Wincenberg

THAT American Jewish college youth in the Hollywood region is giving serious consideration to vocational preparation for Israel, may or may not be proven by the experience of Avram Davidson, a recently returned veteran of the Israel Navy, now lecturing to Jewish organizations around Los Angeles.

During the question period following his speech to one group, one earnest nibbler was all that is reported by Avram, who may well consider himself the only writer in town who has returned from Israel WITHOUT announcing plans for making a movie.

The nibbling party was a young man who wanted to know what employment opportunities were in Israel for a television artist who spoke only English.

WARDROBE man in one of the major studios, whom some one had fondly—and without thought of subterfuge—nicknamed Murphy, caught Hades from one of the studio's top money-making stars when the star discovered that here, for the past couple of weeks, he had been hobnobbing in the most democratic way with a character who answered just as readily to his true name—Goldstein.

"If I forget Thee," a new Jewish National Fund film about Hapoel Hamizrachi (religious Labor Zionist) accomplishments in Israel, made at least one person out here unhappy for other than ideological reasons.

He is Igo Kantor, who buys westerns and serials from Hollywood for distribution in Portugal and colonies, and is now also the Hollywood correspondent for "Flama," a Portuguese magazine.

Igo had just finished editing some old Hapoel Hamizrachi footage into a fine, fast-moving one-reeler, when he found out that "If I Forget Thee" was patched together out of almost the identical shots. Fortunately the editing Igo did was strictly a labor of love, no feeling are hurt, and esthetes and purists will still be able to enjoy Igo's creation at private showings.

TEMPLE FETED BY CHURCH
WHICH USED JEWISH BUILDING

SAN ANTONIO, Tex.—The Congregation of Temple Beth El here was feted by the congregation of the newly-completed Central Christian Church last week as a mark of appreciation for Temple Beth El's sharing of its facilities for 19 months while the new church was being built.

Honor service of the new church opened with a reception for the members of the Temple.

The Rev. Floyd Allan Bash, pastor, said that the first event was a thank-you occasion. Rabbi David Jacobson responded for the Temple.

Every Sunday morning and evening during the year and a half, the Temple was used by the Christian congregation. The Temple also arranged to share its educational building and equipment with the church congregation during that time.

For some time, the Unitarian Church of San Antonio has used the Temple Chapel for its services. For several years also, the original Temple was shared with the Methodist Church, and when the old Temple was being repaired, the Jewish congregation used the First Baptist church for several months.

Two Dutch KLM Airlines officials are in Israel to discuss increasing the Airlines service. The company now operates once weekly between Amsterdam and Lydda.

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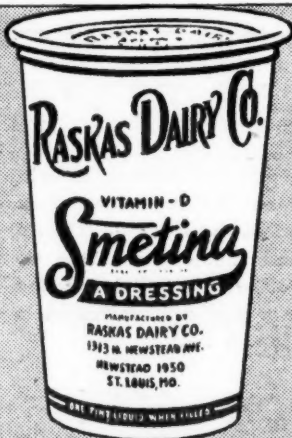
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Women's Viewpoint

JEWISH BOOKS FOR CHILDREN SHOULD ALSO BE WELL DONE

By HELEN COHEN

SOME TIME ago a book for children came across this desk. It was supposed to contain especially fine illustrations, accompanied by rhymes written by an immigrant rabbi. I pointed out to the editor that I was no judge of art work, but it was obvious that the text was atrociously bad, with poor choice of words and even worse poetic feeling.

"Oh, leave the poor guy alone," said the editor. "He probably won't sell many copies in any event."

That has been the prevailing attitude so far about books for Jewish children. Adult Jewish literary efforts are appraised in the Jewish press with some degree of critical impartiality, but any new children's book is greeted with cordial delighted welcome. They were so few of the mfor so long, and their audience was so small. The important thing, it was felt, was to get more Jewish children's books into the homes and read to the little ones. Were they good? No one even bothered to ask.

Now, it appears, the output has increased to the point where there is some choice in the matter. We see where "Commentary" magazine recently set Isa Kapp, a brilliant young book reviewer, on the trail of Jewish children's books, and after a long, critical look, the lady is far from impressed.

For one thing, she doesn't like the idea that most of the books are written by women and mothers, not because she is against her sex but because "the fact cannot be avoided that the larger part of the most resourceful, inventive and experimental writing for children has been done by men." She finds that the feminine influence brings about a perhaps too close relation of the idea of being a good Jew and a good child. "The jovial escapades very often consist of shopping, dusting furniture and acting as long-suffering baby sitters on permanent call."

ISA KAPP ALSO IS DISAPPOINTED with the efforts on the grounds of simple literary achievement. "By worrying most about the child as a Jew," she explains, "the writers have forsaken the Jew as a child who needs to have his literature filled with varied, lively words and ingenious notions."

(As I read this particular criticism, I wondered what Miss Kapp would say about the "Aleph Bet Story Book," by Deborah Pessin, which was not listed among the books Miss Kapp has read, and which I have commended so highly. It is doubtless the exception to the rule, if only on that one score—Miss Pessin's play on words was even more impressive than her wide range of ideas.)

Neither does Miss Kapp miss the artificiality of the books in which the children "live from one holiday to the next (as soon as Pesach was over Danny would begin asking 'Now will it be Shavuot?') are obsessed by images of Shabbas Chala and candles and already long for Eretz Yisroel."

Authors of Jewish juveniles books appear to have new standards to meet. Their efforts must not only be Jewish, but good literature as well.

★ ★ ★

WE NOTICE that in the Jewish community of Camden, N. J., a "Woman of the Year" is chosen annually as a reward for outstanding communal and civic endeavor. The account of this year's award is described in Vera Cozen's "Listening Post" column of the Camden Jewish weekly VOICE.

I agree with Mrs. Cozen that women deserve some token of appreciation for unselfish efforts on behalf of others, and the annual award sounds like a fitting tribute. However, I can't help wondering if Mrs. Cozen has attended many meetings lately. If so, she may have perceived that the practice of expressing appreciation for services rendered is being slightly overdone.

In each of those that I sat through, a full 15 minutes was devoted to flowery tribute to every possible member who helped in any possible way to make that particular meeting or project successful. The attitude seem to be "Woe unto any meeting chairman who fails to applaud a single worthy worker" even if the worker didn't actually labor as hard as one would believe from listening to the florid praise. (The dictionary gives, as a definition of florid "profusely embellished," so I guess it is the right word).

The work of the various women's organizations are all for worthy, even noble causes. The women should feel it an honor to do their bit without being thanked every time they lift a finger.

★ ★ ★

DR. TRUDE WEISS-ROSMARIN is such a prolific writer, with her many editorials and articles in the Jewish "Spectator," of which she is editor, besides the pieces turned out for other publications, including the "New Palestine," that one tends to take her efforts for granted. But that doesn't mean that the publication of her latest book should go unnoticed. Some time ago I saw and meant to mention to you the announcement of the publication of her eighth and latest volume, "Jewish Survival."

You can order it from the Jewish Spectator, 110 West 40th St., New York, N. Y. It is 410 pages long and sells for \$4.

A six mile highway along the eastern shores of Lake Tiberias is being completed at a cost of \$300,000.

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Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.



**Brenner
Bash**

Seymour Brenner, 789 Quincy Street, Brooklyn, N. Y., writes:

I would be most appreciative if you would give me the meaning and origin of the Brenner or Brenner name. My parents both were born in Courland. My paternal grandfather was in the liquor business.

Brenner is a trade name. It denotes a distiller or manufacturer of spurious liquors. The liquor trade was always a state monopoly in Russia. Private distillers worked under a government license, for which they paid an excise tax based on the unit of alcoholic contents. The business involved a large initial cash outlay. In a land where cash was scarce, the distiller represented financial power. Brenner means "burner," more exactly a burner of wine. Our English term brandy still bears the traces of linguistic "burning."

★ ★ ★

Phyllis Bash, 145 Second Ave., New York, writes:

Please let me know what my name means.

★

Bash is a distinguished family name which traces its descent to Rabbi Gershon Chajes, Chief Rabbi of Moravia in 1780. Rabbi Gershon was a native of the village of Borkenstein and usually abbreviated the name of his native village to "Bash" by using the "B" and the "S" of the village name. He would sign his name Gershon of Bash. His descendants took the latter abbreviation as their family name, some years later.

How about YOUR name? It, too, has a meaning that goes back through the centuries of the history of a great people. Find out what your name means by writing to Mr. Pearlroth, care of The Post.

AIR FREIGHT, TOO

TEL AVIV—El Al, Israel's National Airlines, will open a goods transport service, having now acquired five transport planes of the "Commander" type.

WANTED TO BUY

We would like to buy a private collection of Judaica for the Minnie Cobey Memorial Library of the Tifereth Israel Congregation. Write Rabbi Nathan Zelizer, 1354 E. Broad St., Columbus, 5, O.

What Foods These Morsels Be

★ ★ ★

SOME tangy food cocktails to help balance heavy winter meals.

SARDINE COCKTAIL

- | | |
|-----------------------------|------------------------|
| 1/2 cup catsup | 1/4 tsp. Tabasco sauce |
| 2 tps. prepared mustard | 1/4 tsp. horseradish |
| 2 tbs. lemon juice | 1 tin sardines |
| 1 tbs. Worcestershire sauce | |

Mix thoroughly all ingredients except sardines, and chill until ice cold. Skin and bone sardines, cut into small pieces, and place in cocktail glasses. Pour in chilled sauce, and serve immediately.

BEET JUICE COCKTAIL

- | | |
|---------------------|-----------------------|
| 1 cup beet liquid | 1 1/2 cups cold water |
| 1/4 cup lemon juice | 1/2 tsp. salt |
| | cayenne pepper |

Use liquid drained from boiled or pickled beets. Mix ingredients thoroughly, chill, and serve ice cold.

SAUERKRAUT JUICE COCKTAIL

- | | |
|----------------------------|------------------------|
| 2 cups sauerkraut liquid | 1/4 tsp. caraway seeds |
| 1/2 cup chopped sour apple | 2 tbs. lemon juice |

Use liquid drained from sauerkraut. Mix ingredients thoroughly, chill, and serve ice cold.

TOMATO JUICE COCKTAIL

Number 1

- | | |
|------------------------------|---------------------|
| 4 cups tomato juice | 1/4 cup lemon juice |
| 1 tbs. salt | 1 tsp. sugar |
| 1/4 cup grated rind of lemon | |

Mix ingredients thoroughly, chill, and serve ice cold.

Number 2

- | | |
|----------------------|-----------------------------|
| 4 cups tomato juice | 1 tbs. sugar |
| 1/2 cup orange juice | 1 tsp. horseradish |
| 3/4 tsp. salt | 1 tsp. Worcestershire sauce |
| 3 tbs. lemon juice | |

Mix ingredients thoroughly, chill, and serve ice cold.

Recipe of the Week CHOCOLATE BREAD PUDDING

- | | |
|---|---------------------------------------|
| 1 1/2 squares unsweetened choc. in pieces | 3 eggs slightly beaten |
| 3 cups cold milk | 1 tsp. vanilla |
| 1 cup sugar | 1 1/2 cups 1/4-inch cubes stale bread |

Add chocolate to milk in double broiler and heat. When chocolate is melted, beat with rotary egg beater until blended. Combine with sugar, salt and eggs. Add chocolate mixture gradually, stirring vigorously. Add vanilla. Place bread in greased baking dish. Pour mixture over it. Place dish in pan of hot water and bake in moderate oven (350) degrees) 50 minutes or until pudding is firm.

This pudding can also be made without the chocolate.

Miss Lillian Cohen
255 Montauk Ave.
New London, Conn.

The Scandinavian Airlines renewed its service to Israel last week when one of its planes arrived in Copenhagen from Lydda. Weekly service will be maintained on the Copenhagen-Lydda run via Prague, Vienna and Rome.

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The Council Ducks The Basic Issues

THE answer of the American Council for Judaism to the charges of the National Community Relations Advisory Council is shrewd, evasive and designed to confuse.

It may not be noted that the Council never once takes up the specific NCRAC charge of going to the public press with accusations—not even thinly veiled—that Jews owe their first loyalty to Israel.

The NCRAC, the official body of the U.S. Jewish community for protection of the Jewish position, made the one specific indictment of the Council—that it took its charges to the public press where its spreading would very likely endanger the Jewish group.

This the Council chose to ignore.

In its stead, the Council challenges the right of the NCRAC to take action and denies the NCRAC mandate from the American Jewish community. This stand is interlarded with the quotations from Daniel Frisch, David Ben-Gurion and Elahu Dobkin which most American Jews have learned to take in stride and which many have questioned, but which has frightened the Council beyond restraint.

The Jewish NEWS of Detroit expresses the hope that the NCRAC statement against the Council will "put an end to a situation which has caused so much bitterness in Jewish ranks."

If the answer of the Council is any indication, the hope of the Detroit weekly will remain in that realm.

At the time the NCRAC was considering the statement it finally issued, The Post urged that along with the statement, the participating national agencies—such as the American Jewish Committee, the American Jewish Congress, the Union of American Hebrew Congregations, the Jewish War Vets, etc.—should issue statements too, then the rabbis, through the Synagogue Council, should take up the matter on the local level, so that the membership of the Council, composed mainly of sincere individuals, would understand the fraud that is being perpetrated on them, and feel the full weight of organized Jewish public opinion.

The Council probably secretly welcomes the blast aimed at it.

Sidney Wallach, or Rabbi Elmer Berger or Lessing Rosenwald have too much at stake to be moved by anything the American Jewish community thinks is right; but there are others

like George Levison in San Francisco and Dr. Leon Saks in Cincinnati and Ed Tonkon in Dallas, who can be persuaded that their continued activity in the Council is endangering the Jewish position and—by offering the Jewish group to the baying anti-Semites—endangering the structure of American democracy.

The NCRAC did not ask the Council to disband; it did not ask the Council to refrain from seeking to win the Jewish group over to its point of view. It merely condemned the Council for making reckless charges in the public press.

Nor is the Council's charge of "star chamber" tactics against the NCRAC a valid one. The Council was not being criticized for anything it stood for, or for anything which was not familiar to the whole American Jewish community, or at least that part of it which can read the "Readers Digest" or the N.Y. TIMES, or other organs of general circulation to which the Council has been feeding its lies about the Jews.

The reply of the Council was a challenge to the Anglo-Jewish press, which was accepted and met with flying colors.

For some time now the Council has been able to charge that the Anglo-Jewish press has closed its columns to it. This was true. More than one Jewish paper actually announced at one time or another that it would refuse to print news of the Council's activities. Most of these papers recanted later. Nevertheless their action indicated the feeling of the Anglo-Jewish press which while understandable was not in accordance with the precepts of a free press.

But in the handling of the Council reply to the NCRAC charges, the Anglo-Jewish press showed exemplary adherence to the fair play theory of American journalism. A large number, possibly a majority, of the U.S. Jewish community's newspapers printed the Council's answer in a prominent position. Practically all of them were generous with space.

If the Council continues its practice of going to the general press, it will have to admit that it is no longer trying to win over the American Jewish community, but that it is trying to achieve its point by blackmail, by in effect seeking to make the American Jewish community do as it demands by threatening to spread more lies about that community in the general press.

Mr. Frisch's Newest Vision

DANIEL Frisch's call for a meeting aiming at the amalgamation of all U.S. Zionist groups into one overall body involves a goal which deserves support from all sides.

But like most of Mr. Frisch's pronouncements, this latest one suffers from a lack of preparation. Already Hadassah and the Labor Zionists have cautiously indicated their unwillingness to join in an enterprise which holds so many unexplored pitfalls for their organizations.

This reaction is natural. Mr. Frisch returns from Israel and issues to the press a statement that he plans to call such a conference of heads of all Zionist parties in the U.S. Would it not have been better, both for the idea and Mr. Frisch's record, to have first privately discussed the idea with the heads of these organizations? They have a right not to be confronted with so significant a proposal simply by an announcement in the press. If these people rebuffed exploratory talks by Mr. Frisch and if he felt his case was strong enough, then he could press his plan before the public opinion of the American Jewish community.

Mr. Frisch now has three or four—the number is unimportant—grandiose theories on the betterment of Zionism, Judaism and the U.S. Jewish community in the works. The chances are that more will be forthcoming before his

first year as Zionist Organization of America president is finished.

In not one of these visions has the first move been made toward implementation. While Mr. Frisch's plan for Zionist party amalgamation has merit, his method and approach indicate a similar fate for the latest idea.

Through all this proclamation issuing, Mr. Frisch has indicated a vision and an imagination the lack of which most of his supporters were willing to concede before his assumption of office. As a business man, Mr. Frisch's talents were considered to lie in the practical fields of organizational work, membership and financing of the organization.

But as it has turned out, the ZOA is suffering organizationally, while Mr. Frisch's freshly-disclosed ability for broad-scale planning has been astounding.

The merging of all U.S. Zionists into one body will come in its time. It will come faster if various individual efforts of U.S. Zionists are planned and carried out jointly. If chalutzit, or a drive for investments in Israel, or even membership campaigns, were to be conceived and executed jointly as is being done in the political and propaganda realm through the American Zionist Council, then the day of one great Zionist body in the U.S. would be hastened.

Current Comment

No Jewish language can be maintained in the Diaspora if it is not linked with the Jewish religious spirit, says Philip Rubin, in "Congress Weekly"—The older Orthodox rabbis who came here from Eastern Europe still deliver their sermons in Yiddish, and in the Yeshivoh, the seminaries and parochial schools devoted to Orthodox Jewish scholarship, the Talmud and other sacred writings are still translated and interpreted in Yiddish. While the yeshivoh are gaining students every year, the secular Yiddish schools, which unlike the yeshivoh regard the preservation of the Yiddish language as the main object of Jewish education in America, are constantly declining.

This is not to say that American Jewish Orthodoxy and its institutions will preserve the Yiddish language in this country—I believe the

forces of linguistic assimilation here are too strong for them. If any Jewish language has a future here or elsewhere in the Diaspora, even if only as a second language which will be read but not spoken, it is Hebrew, whose prestige in the eyes of world Jewry has now been raised even higher by the establishment of Israel, whose official language it is.

But what the history of Yiddish—and of Ladino as well—proves is that any separate Jewish language can only be maintained in the Diaspora for any length of time if it is linked to, and animated by, the Jewish religious spirit. If in the future the Hebrew language is to establish a prominent place for itself in Jewish life in countries outside of Israel, it can do so by strengthening itself in the hearts and minds of Jews together with the values of a revitalized Judaism.

THE EDITOR'S CHAIR

CONTINUING THE discussion in this "chair" of last week on the need for removing the enervations from our ceremonies and observances so that their true significance for the present day Jew may shine out clearly and unmistakably, I want to tell you about the Bar Mitzvah ceremony that Dr. Shlomo Bardin has worked out for his Bar Mitzvah camps.

Bar Mitzvah in its true sense is a ceremony of bringing the young Jewish males into the group. Consequently the occasion should ring so clearly with tones and overtones of this specific significance that no one could escape its true meaning.

Today, what stands out about the Bar Mitzvah is the party, and the speech. The ceremony is usurped by the parents for a gala occasion and the gifts occupy the central role. The boy learns by rote a speech which everyone hates. In some Reform ceremonies, the puerile service makes people really concerned with Judaism weak in the pit of their stomach; even in other synagogues, one cannot escape a feeling of pity for the bewildered youngsters.

How then can the full impact of the Bar Mitzvah ceremony be brought home to everybody? Dr. Bardin gives the ceremony back to the parents of the boy, to the boy and to the congregation. The rabbi gets a minor role.

At first, the reader calls the Bar Mitzvah boy to the Torah. Then the congregation sings, "Stand up, Bar Mitzvah, boy. Go up and welcome the Torah because she is strength and life." Then follows the traditional Torah reading by the boy, who has been accompanied by his father to the altar.

After the Torah reading, the Congregation once again joins in a joyous psalm to God. It's the familiar "Etz Chayim," a melody which should be known to all of you, and which reads, "It is a tree of life to those who hold on to it," etc.

Then follows the Haftorah (Prophets) reading. Here Dr. Bardin or the rabbi joins in with a few appropriate remarks, after which the Bar Mitzvah boy is brought to the ark by two Gabayim, one of whom reads Psalm 15 (below) in English and the other the same psalm in Hebrew.

Who shall dwell upon Thy mountain?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor doeth evil to his fellow,
Nor taketh up a reproach against his neighbor;
In those eyes a vile person is despised,
But he honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved.

A particularly symbolic tableau then takes place. The boy, who had been brought to the Torah by his father, is now returned to the congregation, not by his father, but by the two Gabayim, while his father walks alone to his seat.

"This," reads the brochure Dr. Bardin has prepared (available to anyone who will write me for it) "symbolizes the entrance of the Bar Mitzvah into the Con-

gregation of Israel." When the Gabayim, who have accompanied the boy all the way through, reach the seat reserved for the Bar Mitzvah boy in the congregation, the entire congregation rises and sings the hymn "Sisu B'Simchu."

I submit that this ceremony runs in a straight line to the true meaning of the occasion and that the point is inescapable that the Bar Mitzvah has entered the Jewish group as an adult with full responsibilities and obligations.

Now this type of ceremony will not transform the boy into an observant Jew, as against the chance that the ceremony used now would make him into the wrong kind of Jew. I am merely illustrating the type of revision that must be done to our ceremonies. They must be meaningful for the individual, over and above their tradition, and not merely a repetition of something hallowed by the years.

The Bar Mitzvah ceremony of today is an example of the corruption of a beautiful tradition little by little.

So I've shown you an example of what can be done if we reinvest our religion with meaning for us, for you and me, the people for whom the religion has been handed down. What happens when that religion loses its significance needs no more proof than the empty synagogues, synagogues which I maintain now and have always maintained can be kept full to overflowing.

"WHY PAY MORE?" reads a half-page ad in the Jewish Civic LEADER of Worcester, Mass. The advertisement from Welton's Delicatessen then proceeds to list 12 items including kosher corned beef, tongue and pastrami.

Underneath is a line stretching across the ad which reads, "Shrimp, crabmeat and imported Polish Baked Ham."

In much larger type the ad carries the message:

"Distributors of American Kosher Products Manufactured Under Rabbinical supervision."

Univ. Head Denies Bias In N.Y. Schools

ALBANY—(WNS)—Denial of the existence of discrimination in the colleges of New York State was made here this week by Dr. Everett Case, president of Colgate University.

Taking the stand at a hearing on problems of higher education, Dr. Case took issue with Arthur Schutzer, of the American Labor Party, who told the hearing that discrimination was being practiced in the colleges and universities against Jews, Negroes, Italians and Puerto Ricans. The Colgate president said there was no basis, in fact, for such "irresponsible" and "inflammatory" charges, and asked the complainant to submit evidence of bias before the State Commission to Prevent Discrimination in Education. The ALP spokesman in turn called the commission a "token" body which has made no attempt to enforce the law.

The National Jewish Post

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Hadassah Protests Carl Alpert's Criticism

Editor, National Jewish Post:

Herewith a copy of a letter from Hadassah to Carl Alpert:

Dear Mr. Alpert:

It is a source of deep regret that the fine tribute which you paid Hadassah and the objectivity which you sought to exercise in your opening observations in the National Jewish Post of January 13 were vitiated by the unjustified heading which was given to your article. Although it is human to err on the side of hyperbole when an organization raises \$5,443,186.40 in the course of one year, nevertheless we try to be accurate in giving commensurate credit to other groups that work for similar objectives.

With regard to your specific charge, I am enclosing the relevant extract from the stenotypist's record, which, as you see, corresponds exactly to what we printed in the Hadassah Newsletter. At another point in the presentation, Dr. Davis gave some approximate figures on the three budgets. Since he emphasized that these were approximate figures, we did not consider it proper to include them in a printed report. We are however writing to him for complete and accurate statistics and shall inform you.

Your article quotes the Hadassah Newsletter as follows: "These three services are responsible for 99 per cent of the medical services of Israel." How could any reader deduce from this statement that Hadassah does 99 per cent of the work, which is your contention? Such an interpretation would be impossible not only from the sentence quoted but in the context. It follows two paragraphs of enumeration of the Government program, the Kupat Holim, characterized as 'the great Workers' Sick Fund,' and finally Hadassah, "the largest volunteer organization in the country," in the order named.

It would take a very fast runner, indeed, to read that Hadassah is responsible for all three of these services from Mr. Davis's statement, and our faithful reproduction of it.

As far as "misleading publicity" on Youth Aliyah is concerned I wish to call your attention to the fact that Hadassah is designated by the Jewish Agency as the "official representative of Youth Aliyah in the United States" and is always spoken of in those terms. We gave up our original designation as "sole agency" for Youth Aliyah in America when the Pioneer Women and the Mizrahi Women began to raise funds for Youth Aliyah. Here, too, you may wish to have the figures: During 1948-49, Hadassah raised and transmitted to Israel for Youth Aliyah the sum of \$2,800,000; Pioneer Women transmitted approximately \$90,000 and Mizrahi transmitted \$110,000.

As far as the WIZO contribution to Youth Aliyah is concerned, I shall not go into that chapter, since we believe that it is the Jewish Agency's concern to publicize the contributions of organizations from countries outside the United States. I sincerely urged you to make an investigation of the WIZO relationship to the Youth Aliyah program, both from a financial and propaganda angle, and to publicize your findings.

I am confident that you will give this reply the same prominence and position in your column which you allocated to your charges.

MRS. DAVID B. GREENBERG
Chairman, Editorial Board

WHEN DOES 'RELIGIOUS BLOC' SWITCH FROM A NAME TO AN EDITORIAL STAND?

Editor, National Jewish Post:

It has been disturbing to me to find my favorite weekly newspaper accepting casually in print the idea that Orthodox Jews are the only religious Jews. For many weeks now, you have been writing about the "Religious Bloc" in Israel, the attitudes of "religious Jews," etc.

It is so obvious as not to need laboring that most of the religious Jews in our world are not Orthodox and that a clear distinction should be made between religiosity and Orthodoxy. It would not be amiss, I think, to speak of the "Orthodox Bloc" in Israel or in World Zionist Organization activities.

This question is an annoying one chiefly because the Orthodox groups have been carrying on a concerted campaign for some time now to convince everyone possible that any Jew who is not Orthodox isn't religious at all. Your paper is normally too intelligent a publication to become a party to that kind of propaganda.

RABBI ENGINEER J. LIPMAN
Seattle

Ed. Note: Non-Orthodox Rabbi Lipman has a point, but it is not as simple as he makes it. The POST would prefer not to get into any debate as to whether formally Orthodox Jews in the United States are more Jewish, religious-

ly, than Reform or Conservative Jews. In Israel, no such debate is meaningful, since the Orthodox rabbinate controls the formal religious aspects of Jewish life there. The POST also would prefer to avoid getting into a debate on such philosophical aspects of Judaism as to whether the dedicated lives of the kibbutniks does not represent a truly religious way of life. Journalistic practices must arbitrarily ignore such philosophical aspects of news, or every story would contain no more than a brief statement of the event plus a lengthy exposition in philosophy and very likely semantics. As far as the current struggle over education for the children of immigrants from Moslem countries is concerned, The POST has no real alternative other than to accept the official Israeli description of a certain group in the Coalition Government as the "Religious Bloc," and to describe the opposition by the acknowledged fact that labor in Israel is secular-minded, as that term is understood in the world of ideas. The Religious Bloc refers to a specific group of parties in Israel; to label it the Orthodox Bloc as Reader Lipman suggests would require The POST to include a parenthetical note that the term referred to what is generally known as the Religious Bloc.

BG.

LZOA Members Asks End Of Histadrut Drives

Editor, National Jewish Post:

Answering a question in the Knesset as to whether it was not in the interests of the state to prohibit a separate Histadrut campaign in the United States, Premier David Ben-Gurion's reply was that "Israel's sovereignty doesn't extend to the United States."

Now it's a fact that the Israel Government agreed to carry on the Histadrut campaign on the insistence of the Labor Zionists in the United States. But among the Labor Zionists themselves, there are many who question the wisdom of continuing this campaign. It's true that the Histadrut campaign has done a great job of education and propaganda work among the Jewish Labor Unions who were mostly under the influence of the assimilationist Bund. But its job is done now. With the exception of the American Council for Judaism and a few die-hards of the Bund, the Jewish workers are now ardent supporters of Israel. The financial results of the Histadrut campaign certainly does not justify the vast energy and hard work spent on it. It also provides an avenue of escape to those who refuse to give to the United Jewish Appeal on the excuse that they give to the Histadrut. Others justify their niggardly contribution to the UJA by their few dollars donation to Histadrut. The expenses of the Histadrut campaign locally and nationally are very high in comparison to the UJA. The time has now come for the Histadrut to recognize that it has achieved its original aim and to unite with the UJA.

NECHAMA YANICH

Detroit.

Finds Knoxville Report Well Done

Editor, National Jewish Post:

Allow me to compliment you on the issue of the 27th and in particular its thorough coverage of Knoxville Jewry. While I may not be happy about all of its contents it is nevertheless an important contribution to the study and understanding of the American Jewish community which is so essential in these days. The fact that The POST augments its income is all the better, for it deserves much better support than it receives from the Jewish community in general.

RABBI A. A. KELLNER
Long Branch, N. J.

Hails Frank Stand On ZOA Policies

Editor, National Jewish Post:

May I compliment Mr. M.Z. Frank for his column in The Post of Jan. 13? I thought his recommendations for the policy which the ZOA should follow were about the best I have come across for some time. I hope his suggestions will reach the stage of adoption by the organization.

May I also say that since subscribing to your publication I have enjoyed it greatly and find that it covers the field rather thoroughly. May I caution you, however, against the tendency to puff up minor items of news beyond their actual importance. This is the only fault I find to detract from your otherwise interesting and valuable publication.

LOUIS MILLER
Manchester, N. H.

ZIONIST PARTY RECORD OF AID TO CHALUTZ GROUPS SHAMEFUL

Editor, National Jewish Post:

I simply must take off time from my housework to commend the Jan. 13 columns of M. Z. Frank and Carl Alpert. It is time the veil was torn away so that people can see what is going on behind the scenes of Aliyah. Just ponder for a moment the dreadfully true statement of M. Z. Frank that "No party has done justice by its chalutz movement"—isn't this an awful commentary on American Zionism? Naturally not everyone can be a chalutz—but when we see young people who are leaving the comforts of home to take part in the truly holy work of binyan ha-aretz, the building up the land, who are doing the work we cannot do ourselves—it surely behooves us to give them every possible assistance. It is a crying shame that the Zionist parties in America have not done so and are not doing so.

The column of Mr. Alpert about

the misleading public relations work of Hadassah will also be an eye-opener for many. The truth about Hadassah's work is enough to do it honor; there need not be this attempt at what Mr. Alpert calls "a conspiracy of silence," not only regarding "the work and activities of the WIZO, the Women's International Zionist Organization," but also regarding the work and activities of the Women's Mizrahi and of the various independent medical institutions in Israel. The Shaari Zedek Hospital in Jerusalem, for example, has found that American visitors do not believe that Israel hospitals can be short of money or equipment because "we give so much to Hadassah." What Hadassah does is fine, but Hadassah doesn't do everything.

More light, more truths!

MRS. A. FINKLESTEIN

Los Angeles, Calif.

REFORM SCHOLAR CLARIFIES STATUS OF REPORTS ON THE ISAIAH SCROLLS

Editor, National Jewish Post:

In your issue of Friday, Jan. 6, 1950, p. 7, you stated that "Dr. Harry M. Orlinsky of HUC dated the Isaiah Scroll between the fourth and ninth centuries." This statement constitutes fiction pure and simple!

On Dec. 29, at a meeting of the Society of Biblical Literature and Exegesis held in Cincinnati, I read a paper on "The St. Mark's Isaiah Scroll in the Light of Lower Textual Criticism." This Scroll is one of several said to have been found in 1947 in the Dead Sea region of Palestine.

In this paper I said essentially this: The St. Mark's Isaiah Scroll comes from a manuscript which was copied from memory. This text agrees overwhelmingly with the traditional Hebrew text of Isaiah, where the text of St. Mark's deviates from the traditional (masoretic) text, it is not merely because of the carelessness of a scribe, but even more because of the faulty memory of the person responsible for its coming into being. In other words, the text of the St. Mark's Isaiah Scroll is only an unreliable oral variation on the theme of what came to be called the masoretic text of Isaiah.

Some scholars have been quite premature in attributing to the text of St. Mark's an importance equal to the traditional text. In my judgment, the Hebrew text of St. Mark's is of negligible value so far as reconstructing the original text of Isaiah is concerned. The argument of date is not involved in my study, and nothing whatever was said about it in my paper.

HARRY M. ORLINSKY
Professor of Bible, Hebrew Union College—Jewish Institute of Religion, New York City.

Ed. Note: Prof. Orlinsky's am-

Wanted Activities Director

Male, full time activities director for western Jewish Center, trained in group work, Jewish center experience preferred. Write Dept. AB, National Jewish Post, box 1633, Indianapolis, Ind.

Schochet Wanted

Established Conservative Congregation seeks young schochet and Baal Tefillah-Baal Korel. Comfortable livelihood assured. Apply Rabbi Herman Kieval, Ahavas Israel Congregation, Grand Rapids, Mich.

JDC Signs Pact With ORT For 1950

National Jewish Post
NEW YORK—The Joint Distribution Committee announced this week an agreement to provide \$1,300,000 to the Organization for Rehabilitation through Training (ORT).

Under terms of the agreement, ORT is forbidden to conduct any independent fund-raising in the United States. The JDC will provide ORT with the main finances needed for ORT's overseas programs in Europe and North Africa. The JDC receives its funds from the United Jewish Appeal.

JDC officials said that under the agreements, JDC has withdrawn from almost all direct vocational training activity, leaving the field to ORT.

Israel's Citrus Crop Below Forecasts

TEL AVIV—Israel crop authorities said this week that the citrus crop will be about 1,000,000 cases less than had been forecast for the current season.

Officials said that greater mechanization was planned for next season and a greater yield is expected.

More Letters On Next Page

Office Executive

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NJP CRITICISM OF PROFESSIONALS CHALLENGED BY ONE OF THEM

Editor, National Jewish Post:

In the issue of Dec. 23, I noticed in your "Editor's Chair" some mention (incidental) about "professionals," both in relation to your attitude toward them and in relation to someone else in the national scene.

Frankly, I was rather surprised at the comment. I didn't think that you felt that way about professionals, and if you did, I was surprised that you would make that kind of a generalization in an open column. In fact, practically all of the time the material in The Post seems to me to be checked and double-checked, in the practice of good reporting. I notice that if you find one rabbi perverting his sermon to organizational purposes, you don't say "all rabbis pervert their sermons to their own organizational ends" because it isn't true, and you and I and lots of other people not bigoted about rabbis know it. So instead you say "Rabbi so and so perverted thus and so" instead of making a generalization for the one or two cases. When one slips into making a generalization without facts and documentation, one falls into the pattern of the bigot, and I know you are careful about that. We—all of us—condemn the men who make generalizations about Jewish behavior from the few Jews they have known, and yet, perhaps by accident, you make a generalization about professionals, which is untenable without documentation.

Even if it were true, and I believe it is not, the statement is harmful to the causes you and I and your readers believe in. It adds fuel to those always seeking an excuse not to give, and it may add power to those who seek to split the organized Jewish community (what there is of it) apart, when unity is most needed in terms of aid to Israel.

Of course, the professionals as a group are not perfect. They are human and have all the human frailties of other people. Except for some training and experience (which some have and some have not) they are the same as their counterparts, the community lay leaders with whom they work. Would you make the same generalization about lay Jewish leaders? In some cases you would be right and in some cases dead wrong.

After all, we professionals as a group are entitled to our fair share of scoundrels, and we have them. But most of the executives and professionals I know have

chosen the field because they want to help their fellow men, and their fellow-Jews. They can't give colossal sums, so they do the next best thing, they give their skill and experience, such as it is.

The professional's job is no bed of roses—the ulcer rate among executives is terrific and for most of us, security is an absent quantity. Many of us have left the field and gone into business, and many others have refused business positions because we found Jewish community work more meaningful. It's true that some executives want to run the show—but the same thing is true of some national agency professionals, and some lay leaders too, but that doesn't mean that all of us—local or national professionals or lay leaders—are power hungry.

Most of us want to do what's best for the community and what the community wants—and that's what the community expects of us. When the community wants something which we feel is not best, we either accept the community will, or go somewhere else, where we can live with our principles.

When the need for social workers occurred in Europe, many of us left our families and made other sacrifices, in order to do what was necessary. In this country, we have had Jewish social workers, during the crucial birth year of Israel, work day and night trying to make the 1948 campaigns a success because of the life and death situation in Israel's war. We've had Jewish professionals lose their lives overseas, both in the Joint Distribution Committee and in the Jewish Welfare Board overseas work.

Most of us are in this work because service to the community is in our blood, just as newspaper work is in yours. Most of us are interested in a decent salary, some security and a chance to be of some use to the community, and I think you would accept that generalization, even though it is based not on a scientific survey but on one man's experience in working side by side with other professionals.

For the sake of the communities which we serve, I wonder if you would write something in your columns to correct whatever misunderstanding your incidental comment may have caused.

RALPH SEGALMAN
Sioux City, Ia.

Ed. Note: The reference was not to community professionals, but to the professionals of national organizations and agencies. There isn't a professional in the whole state of North Carolina.

But the letter gives me a

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chance to remark on a very gratifying occurrence at the General Assembly of the Council of Jewish Federations and Welfare Funds in Cincinnati last month, which involves freedom of the press.

I walked into the meeting of the community professionals which was being addressed by Arnold Gurin. The chairman rose to tell me the meeting was off the record and I obligingly walked out without raising the issue.

I hadn't been out of the room more than a few minutes when Bob Fitterman of Dayton, rushed to where I was sitting to tell me there were objections from the floor to the chairman's action, and that a vote had been taken and I was invited to return, which of course I was happy to do. GMC.

Hails Fleishaker Center Protest

Editor, National Jewish Post:

It was good to read in your columns that a courageous rabbi, Oscar Fleishaker, has taken realistic and constructive action against the National Association of Jewish Center Workers for scheduling a Sabbath-violating conference. I hope that he will be joined by many of his colleagues. As for the Association, it reminds one of the horse up for sale. Turned loose to strut his stuff, he promptly went straight into a tree. "He's blind," protested the would-be buyer. "No, he's not," assured the seller, "he just don't give a d-n."

A. LEO LEVIN

Drexel Hill, Pa.

Woman Called To The Torah

CHICAGO—A woman was called to the Torah for the first time in the history of the Conservative Anshe Emet Congregation at a recent Bat Mitzvah service, it was disclosed this week.

The bulletin of the congregation reported that Mrs. Naomi Futorian was given the aliyah in honor of her daughter, Aviva, on her Bat Mitzvah.

Mrs. Futorian, a member of the Anshe Emet Hebrew school faculty, has been teaching Hebrew for 15 years. The bulletin reported that the congregation was deeply moved by the way Mrs. Futorian chanted the blessings.

The bulletin also reported that one effect was that many women in the congregation were starting the study of Hebrew in the hope of being called to the Torah.

Israel Jordan Discuss Mutual Health Problems

JERUSALEM—Joint operations by Israel and Jordan against rabies, malaria, smallpox and other epidemics were discussed at a meeting of representatives of the two countries this week.

A large-scale stone industry is being established in the Jerusalem hills by a Sole Boneh affiliate.

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ANTI-RED LEAGUE HITS EDITORIAL; ASKS ABOUT BROOKLYN HILLEL UNIT

Editor, National Jewish Post:

We seriously protest your vituperative editorial of January 20, "Smear Tactics of Jewish Anti-Red League." You seem not to like the unchallenged facts we have brought out. But instead of trying to refute them, you simply call us names. That is an admission in itself.

Why didn't your editorial mention that the Hillel Club of Brooklyn College was suspended from the campus in June, 1949, for joining a pro-Communist demonstration? Did you want your readers to forget that fact? And isn't the Hillel Director supposed to be a guide and leader? And wasn't the Brooklyn leader, under whose administration these troubles arose, a faculty member of the frankly Marxist "School of Jewish Studies," listed as subversive by the Department of Justice?

We bluntly assert that the background and activities of a leader of Jewish young people are of grave concern to the whole Jewish community. We insist that Jewish parents have a right to know who is guiding their children. We hold no malice toward Rabbi Herman Pollack, but the principle remains clear.

As far as Rabbi Lelyveld, Hillel's national director, is concerned, all agree on his pleasant personal qualities. He has certain abilities. But any branch manager of a Woolworth's dime store would be held responsible for faults within his organization. Lelyveld should not shout "scurrilities" when things are brought to Hillel's attention. Nor should he fume and fret when his own basic qualifications to deal with a situation like Brooklyn are brought under investigation. He is a public servant.

You have seen our letter to B'nai B'rith President Frank Goldman. Why do you suppress important parts of it, just to create a certain impression? Why

don't you print this paragraph: "We are not suggesting in the slightest that Hillel is under pro-Communist influence. We are only suggesting that the alarming facts already known provide sufficient basis for a thorough investigation of the entire situation by B'nai B'rith."

Many of us in the League are members of B'nai B'rith and are proud of it. We know the generally fine work of Hillel. If there is a cancer growing, we want it cut out before it is too late.

We waited from September 17 until January to release our letter to the Jewish press. We released it, for the benefit of the Jewish community, when it seemed nothing was being done.

But something may yet be done. We have in our possession a letter from a man high in B'nai B'rith. We shall show it to you when you come to our office. He writes, "We feel sure that this entire condition will be cleared up. Various meetings have been held in an effort to clear up this long-standing problem. I want you to know that we are always on our toes and do not hesitate in any way whatsoever in taking a firm stand and demanding that remedial steps be taken."

"I am very happy that you have taken such an interest in this Hillel picture and will keep you advised of any definite steps that take place to clear up this messy picture."

"Messy picture" is his phrase, not ours. Now we ask you, who has smeared whom?

For the Board of Directors:
HARRY PASTERNAK

Editor's note: The Post took no issue with the League's demand for an investigation. The Post objected to the way the League sought to smear Rabbi Lelyveld and Pollack by implication and innuendo, faults which are notorious to reactionary groups. GMC.

SCURRILITIES? BUT WHAT ABOUT THE SUSPENDED HILLEL CHAPTER?

Editor, National Jewish Post:

Your news item, "Anti-Red League asks probe of Brooklyn College Hillel Unit," aroused considerable interest among several of us who are familiar with Jewish youth generally and college youth in particular.

I was astonished at the tone of Rabbi Lelyveld's reply which ignored Rabbi Schultz's charges and instead attacked Schultz personally. Lelyveld said that the request of the American Jewish League Against Communism for an investigation by the Hillel Foundation constituted "scurrilities." As far as I could see the "Post" news item included no "scurrilities" but only the League's charges. Therefore, I would like to know what the "scurrilities" were. If there were no such things, then in fairness to the League and to Rabbi Schultz that fact should be revealed.

Rabbi Lelyveld does not deny that the Hillel Foundation at Brooklyn College was suspended from June to October. He does

not deny that it was suspended for pro-Communist activity. I think, for the record, that he should have denied these things if they are not true.

The impartial reader will not be impressed by the heaping of abuse on Rabbi Schultz. It is an old and familiar trick of totalitarians of the right and of the left to attack the persons of their accusers when valid arguments leave them stripped of any logical defense. I would ask for a more impressive denial, if any can be maintained, by Hillel of the very serious charge that one of its chapters was suspended from a campus for pro-Communist activity.

ELMER J. ELLENTUCK
New York

New Tourist Booklet Published This Week

NEW YORK—"Israel Welcomes You," a 34-page pamphlet containing information and regulations for visitors to Israel, was published this week by the Israel Office of Information.

The pocket-size brochure lists complete information on visas, customs, hotel accommodations, currency, places to visit, and hints for the prospective traveller.

A new corporation has been floated in Israel, with a capital of one million pounds, to undertake large scale housing projects necessary in view of the transfer of the Knesset and Administration to Jerusalem.

Star Of Washington Pro Cage Team Fined, Faces Suspension For Anti-Semitic Comments

By HAROLD U. RIBALOW

NEW YORK — (NJP) — Anti-Semitism has again flared up in basketball circles, according to Milton Gross, top sports writer for the New York POST, who revealed that Chuck Halbert, star of the Washington Caps, has been fined and faces suspension for anti-Jewish cracks he made in a game against the Philadelphia Warriors.

The incident was the second major bias case in basketball in recent years. A few seasons ago, Nat Holman, coach of City College of New York, blasted Ev Shelton of Wyoming, for exhorting his charges with the technique of fomenting hatred against Holman's Jewish players.

According to Gross, Referee Sol Levy banished Halbert from a game because the 6-10 center for the Caps allegedly said to Levy,

"You don't have to call all of them for Gottlieb (Warrior Coach) just because you and he are the same religion."

Levy, hardly believing what he heard, invited Halbert to repeat the statement, which the cager promptly did. Levy then banished him from the game.

Anti-Semitism in basketball is not uncommon, despite the fact that for years the sport was known as "a Jewish game" because so many of its stars were Jews. Harry Boykoff, former St. John's ace and now a pro star, told me that for years he was baited by opposition players. Holman told me that when the Shelton incident occurred, it was the first time he had experienced such open Jew-baiting.

Curiously, the Caps were leading by a wide margin when Halbert made the racist remark which led to his banishment.

This Time It's Positive; L.A. Site

FCC Sets New Hearing On KMPC On Bias Charge; Starts March 13

WASHINGTON—The Federal Communications Commission announced this week that hearings would definitely begin March 13 in Los Angeles on charges of anti-Semitic bias against G. A. Richards, owner of three radio stations.

If the hearings are actually held, they will begin exactly one year from the date of an earlier hearing set for the same city and indefinitely postponed.

The federal agency voted by three to one to inquire into charges that Richards ordered his employees to slant news to reflect his private prejudices. The defendant owns KMPC in Los Angeles, WJR in Detroit, and WGAR in Cleveland. The charges concern only KMPC.

complaints filed by the Congress, the FCC announced that it was considering revoking Richards' license for KMPC.

Tried Many Moves

Richards' first move was to give up operational control of his stations. Six months later, however, the FCC announced it would hold open hearings in Los Angeles on the charges.

In another move to avert the hearing, Richards hired Frank Mullen, a vice president of the three stations. Mullen resigned last June.

FCC Puts Foot Down

The FCC, in voting to make the investigation, rejected arguments that it had no authority to make such an inquiry.

Former Sen. Burton K. Wheeler petitioned the FCC to confine the probe to a proposal from Richards to transfer voting control in the stations to a group of trustees.

Another petition asked for a ban on the hearings on grounds that Richards was not in good health.

He Can Stand It

The commissioners said that Richards had maintained "a certain amount of physical activity, and that they believed it would be possible to conduct the hearing without imposing too great a strain on the radio station owner."

Last month, four Jewish groups filed a petition protesting that more than a year has passed since the original hearing date and that the FCC had been stalled by a series of motions by Richards.

The brief was filed by the American Jewish Congress, and the Jewish Community Councils of Cleveland, Detroit and Los Angeles. (NJP, Dec. 30, 1949).

FCC Rejects Defense

The proposal for holding the hearing down to the matter of transfer of control was turned down by the commission.

The case started when employees of KMPC charged two years ago they had been ordered to slant news broadcasts in an anti-Semitic manner. In response to

Another suit was filed by 83 New York residents asking damage of \$20,345 from Westchester, charging negligence in permitting the riots last Aug. 27 and Sept. 4.

A two point drop in the Israel cost of living index was registered during November, 1949.

The Sports Whirl

DEARTH OF GOOD JEWISH BOXERS LINKED TO IMMIGRATION CHANGES

By HAROLD U. RIBALOW

ABOUT a year ago I shared a speakers' platform with Ruby Goldstein and Abe Simon, both ex-fighters with good reputations and now ranking referees and liquor salesmen. The fans in the audience, for the most part, wanted to know why there are so few Jewish fighters nowadays, when 15 or 20 years ago there were at least a dozen top-notch Jewish pugilists. I am reminded of the question because "Ring" magazine in its current annual rating in all divisions, lists only one Jew worthy of inclusion in all the divisions. And he, Solly Cantor, a lightweight, is listed next-to-last in his class. Those who have seen him know he isn't very good. Bill Weinberg, the Boston heavyweight who had a pretty good ranking in recent years, is now out of the running and in a fight a few months ago in New York showed very little ability. What's the answer?

According to Ruby and Abe, the Jews, now out of the immigrant classification, more or less settled in this country, encourage their children to go to school. A few decades ago, the Jewish children were the products of a tough East Side environment. Not today. As a result the best fighters today are Negroes, still pretty far down the economic and social scale in this country, and the newcomers like the Puerto Ricans. Every fight card nowadays has at least four or five Negroes or Puerto Ricans. Years ago, Jewish fighters filled the bill, together with the Italians and the Irish. There remain many Irish and Italian fighters. But the Jews have gone in for other things. Boxing is not one of them. The days of Benny Leonard, Barney Ross, Al Singer, etc., etc., seems to be at an end.

YET ONE OF THE GREATEST fighters, and one of the earliest great fighters, was Daniel Mendoza, the Spanish-Jew who made a name for himself in England. A recent volume "The Heavyweight Championship" by Nat Fleischer (published by Putnam) highlights Mendoza's career. Fleischer is curiously naive about boxing and even takes Primo Carnera's record at face value. (He should read Paul Gallico's chapter on Primo in "Farewell to Sport" and Budd Schulberg's novel based on Carnera's career, "The Harder They Fall." I suppose he has, but doesn't believe them.) But he is enlightening about Mendoza, whose father was a schachet and who went to Hebrew school himself and was quite an aware Jew. Mendoza's father, by the way, wrote a book on slaughtering meat according to Jewish tradition and the book was often read by the late Rabbi Hertz, former chief rabbi of Britain, who had the volume in his library.

Mendoza, a literate man, wrote his memoirs which appear in Leo Schwarz's "Memoirs of My People." They make fascinating reading. And in Fleischer's book, many of Mendoza's exploits involving his Jewishness are recounted. How Daniel beat up an anti-Semitic Irishman, who then became an admirer of his, is the best story in the lot. And Mendoza lost his title to "Gentleman" John Jackson, who pulled Mendoza's hair with one hand and battered him with the other. It was then legal, but this gesture was soon outlawed. Jackson refused to meet Mendoza again and 11 years after his defeat, Mendoza, at 57, managed to fight a 53-rounder. Needless to say, he faced anti-Semites and anti-Jewish jibes throughout his career. It was, nonetheless, a fine boxing career and Mendoza, in boxing



RIBALOW

New York. He is a powerhouse, a hustler and will probably help make the Brave outfield. He will, after many years, be a regular for the first time since hitting the majors.

I am particularly interested in Sid because in my book on "The Jew in American Sports" I included him as a coming star and rooted for him to become just that. Bernie Postal, Jewish publicist and now connected with the Jewish Welfare Board, reviewed my book and said I had no right to include Gordon.

Just about when he wrote, Sid was breaking the record for home runs hit by a third baseman. He hit 30, more than any third-sacker in history. He was named to the All-Star team and got a \$25,000 Giant contract. Naturally it made me—as well as Gordon—feel vindicated and made Postal's ears burn. Now Sid is out of New York. He is also the only Jewish major leaguer of note on the scene today. Al Rosen of Cleveland and Cal Abrams of Brooklyn are those most likely to make the grade, but so far they have not yet arrived.

IT IS CURIOUS that everyone, these days, should be writing about the Negroes coming up and that very few have yet reached the majors. Jews have been coming to the major leagues, in sparingly small numbers, to be sure, but coming, since the early 1900's. And now there are fewer Jews in the majors than you have fingers on one hand. And there are quite a handful of Negro stars. The cycle certainly turns.

India Official Studies Israel DP Program

TEL AVIV—Israel's methods of settling thousands of immigrants were inspected this week by the Secretary of the Indian Cooperative Union who said that India too has its refugees to settle—about seven million who crossed over from Pakistan.

The biggest baseball trade of the winter was that which saw Sid Gordon, who made \$25,000 last year as a Giant "utility" player, and three of his mates, go to the Boston Braves for the Boston double-play combine, Ed Stanky and Al Dark. All the Giant officials said that they were most sorry to see Sid leave

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If It's Vital, Its In
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Neumann Deplores Israel Defiance Of United Nations

Says Stand Has Gravely Damaged Jewish State's Moral Position

National Jewish Post

NEW YORK—In the first significant criticism of Israel by a top American Zionist, Dr. Emanuel Neumann, immediate past president of the Zionist Organization of America, said this week that Israel's action in rejecting the United Nations decision to internationalize Jerusalem has impaired its moral position on the international scene.

In his first major public pronouncement since he was succeeded as president by Daniel Frisch last year, Dr. Neumann called the UN Assembly decision "a severe political setback" for Israel, "its first major defeat in the international arena." The statement appeared in the current "New Palestine," official ZOA organ.

Zionists Missed It

Dr. Neuman said that the full importance and gravity of that defeat was not fully understood in Zionist circles.

Implying that there was little else that Israel could have done once the Australian resolution was adopted, Dr. Neumann criticized both American Zionists and the Government of Israel for mistakes in strategy which failed to measure the situation in the United Nations and then failed to avert the UN vote on Jerusalem.

He said it might still prove to be the case that the decision will never be carried out "for the obvious reason that the United Nations has no international force with which to impose obedience to its decisions, and defiant resistance may yet annul its decrees."

Expressing the hope that the UN Assembly might still work out a more realistic approach to the problems of the Holy Places in Jerusalem, Neumann somberly noted the need to "record a grave immediate loss, as incalculable as it is intangible in form."

Stand For Basic Morality

"From our very first appearances at the bar of world opinion in the question of Palestine, we took our position upon lofty ground. Our pleas were sustained not only by force of logic and historic necessity, but also by their high moral tone. The essential point of departure in all our major arguments was the issue of international right as against narrow national interests."

"Against the fierce local intransigence of the Arabs, we pitted the conscience of the world and its moral authority. We hallowed the League of Nations mandate as a sacred international charter and when we found ourselves trapped between the British and the Arabs, we demanded a verdict from the United Nations as the supreme tribunal of the world community."

Noting that "we have prided ourselves upon the fact that Israel, the child of the United Nations, was also its loyal citizen and faithful servant," Neumann pointed out that no matter how difficult and provocative matters became, particularly in 1948 and 1949, "Israel succeeded in building up and maintaining a strong moral position in the world of the United Nations."

He commented flatly that "This moral position has now been impaired. Whatever the ultimate outcome of the controversy, the adversaries of Israel have attained one immediate objective."

What They Have Done

"They have succeeded in maneuvering Israel into a position of defiance and rebellion," he said. "From the point of view of the United Nations, we have been



DR. EMANUEL NEUMANN
The Pill is Truly Bitter

forced into an attitude which we roundly condemned when it was assumed by the Arabs two years ago."

"They challenged the right of the United Nations then to determine the political status of Palestine, as we challenge the right of the United Nations today to determine the status of Palestine. The Arabs threatened violent resistance then; the Jews have come close to making similar threats today."

Calling the situation "a most unfortunate turn of events," the past ZOA president said that the situation was still so precarious that "Israel can ill-afford to sacrifice the intangible but enormous moral value of international law and order, appearing to rely, as it were, upon its own moral judgement, its own interest in power."

It Was A Disaster

He said it was something of a disaster when a great spokesman of Israel, Premier David Ben-Gurion, describes the situation by declaring that "the whole world is against Israel and Israel stands against the world."

"This is an obvious exaggeration, but there is little doubt that however justified Israel's position may appear in our eyes, it has lost friends in the world at large by its apparent defiance," he said.

Insisting that the defeat had not inevitable, Dr. Neumann said that the switching of three or four votes would have defeated the Australian resolution "and it is a bitter reflection that these few votes could probably have been won over if the pro-Israel forces had been adequately mobilized or if the United States Government had exerted itself in that direction."

Zionists Were Asleep

He sharply criticized "excessive optimism" in the Zionist leadership and "a premature desire of the Government of Israel to go it alone, dispensing with the powerful support of organized Zionism in general and of

Ministers Quit Ass'n

Because Rabbi Member

DANBURY — (WNS) — Because the Ministerial Association of this city and its environs has as one of its members a rabbi who "is not a Christian and does not accept Christ as the son of God," seven of its members quit the organization and formed instead an organization of their own.

Headed by Reverend Stanley C. Lewis, pastor of the Baptist Church here, the dissident group announced formation of a new body, to be known as the Christian Evangelical Ministerial Association.

The rabbi, Jerome Malino, is spiritual leader of the United Jewish Center here.

American Zionism in particular" for the defeat.

The first of the lessons which the Zionist leader said emerged from the defeat was that "Israel cannot as yet dispense with the political support of the Diaspora. The Diaspora cannot be effective without an aggressive, vigorous Zionist movement to spearhead its efforts."

He concluded that "the historic partnership between the Yishuv and American Zionism, which played so large a part in the creation of the Jewish State, must be reestablished, strengthened and preserved."

Israel Reds Hit For Morgenthau Slur

JERUSALEM—Prime Minister David Ben-Gurion accused the Communists of trying to promote a war of Jews against Jews last week when Israeli Communist deputies said Henry Morgenthau, Jr., had come to Israel as a spy for "international capitalism."

World Wide News Service reported a sharp debate was touched off in the Israel Parliament over Morgenthau's state-MORGENTHAU ment advocating a Near East pact.

The Communist deputies, objecting to the reception of Morgenthau by the Israeli Government, called him a "representative of international capitalism, undoubtedly engaged in espionage."

When one of the Communist deputies, Meier Wilner, used particularly strong language against Morgenthau, Ben-Gurion accused the Reds of seeking to promote a war of Jews against Jews, of having collaborated with Hitler and the ex-Mufti of Jerusalem, and of having fomented anti-Jewish riots in Jerusalem, according to WNS.

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U.S. Zionist Parties Rebuff Frisch Call To Unity Conclave

Jewish World News Service

NEW YORK—The suggestion of President Daniel Frisch of the Zionist Organization of America for a conference aimed at unifying U.S. Zionist parties ran into a cool reception this week from those parties.

Mizrachi, the religious Zionists, while supporting the call for a conference, minimized current differences between the parties.

Rabbi Max Kirshbaum, executive vice president of Mizrachi, said that "the differences between Zionist organizations are exaggerated and by no means a serious issue."

Mrs. Moses P. Epstein, speaking for Hadassah, said she knew of "no controversy raging at present in Zionist circles," but added that if a merger is necessary, it is the task of the American Zionist Council, coordinating body of U.S. Zionist parties, to call the conference.

Least receptive was the Poale Zion, the Labor Zionists, whose executive secretary, Berl Frymer, said such a call would have to come from the "World Zionist Congress after long and serious deliberations."



FRISCH

L.A. Zionist Youth Groups Unite To Fight Anti-Zionism

National Jewish Post

LOS ANGELES—In response to "the attack which the Zionist movement in America is facing, and the lack of understanding of Zionism in the Jewish community," a new central body of all Zionist youth in the area will hold its first public function Feb. 5 at the Sinai Temple Auditorium.

Local leaders said the need for a central body of Zionist youth groups had been emphasized recently by the "failure" of the Community-sponsored Los Angeles Jewish Youth council to enlist the interest of any but social, athletic or college groups.

Organization is making to the common goal, the nature of the goal and to evaluate how the youth Zionist movement has been affected by creation of the State of Israel.

Non-Kosher Banquet

Another factor was the decision of the Jewish Youth Council to hold its installation banquet at a non-kosher restaurant over the vigorous protests of Hapoel Hamizrachi, the religious Labor Zionists, and Hashomer Hadati, another Orthodox Zionist youth group.

The move was started on the initiative of Yeshudah Shields of Hechalutz, the central agency for preparation for pioneering in Israel. It was supported by all wings of Zionist youth in Los Angeles, including Masada, Hashomer Hadati, Hapoel Hamizrachi, Junior Hadassah, the Intercollegiate Zionist Federation of America (IZFA) Hashomer Hatzair, Habonim, Poale-Zion, Haoleh and Hechalutz Hatzair.

The rally will feature a forum at which representatives of the three major facets of Zionist youth activity will speak on "The Future of Zionist Youth in America."

Successor To Action Group

Temporarily known as the "Joint Zionist Youth Movements," the new central body hopes to build into a successor of the Young Zionist Actions committee. Spokesmen said the new group will seek to steer clear of competitive debates and stress the contribution each member org-

Tabak Denounces Inter-marriage Pleas

BOSTON—(WNS)—Rabbi Is

rael Tabak, president of the Rabbinical Council of America, declared here at the opening session of the organization's two-day conference that over 90 per cent of mixed marriages have turned out to be unsuccessful.

Calling on American Jewry to be on the alert against the spread of such marriages, Dr. Tabak stressed that "intermarriage tends to weaken the stamina" of the Jewish population apart from being against the "most hallowed principles of the Jewish faith."

Top ZOA Bodies To Meet Sunday

NEW YORK—(NJP)—The

first meeting of the administrative council and the executive committee of the Zionist Organization of America since President Daniel Frisch's return from Israel will be held Sunday.

The joint meeting will review the programs proposed by Frisch for both the U.S. and Israel scenes.



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